THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

Vol. IX. No. 19. NEW-YORK, SATURDAY, JULY 20, 1839. Whole Number 435

POETRY.

For the Churchman.

SACRED MELODIES—NO. XVI.

I love the Church, the holy Church, the Saviour's spotless bride,
And oh, I love her palaces through all the land so wide:
The cross-topp'd spire amid the trees, the holy bell of prayer—
Say, where is music or a scene more beautifully fair?
The village tower—'tis joy to me! I cry, the Lord is here!
The village bells—they fill my soul with ecstacy sincere.
And thus, I sing, the light hath shined to lands in darkness hurled;
Their sound is now in all the earth, their words throughout the world.
And here—eternal ocean cross'd, and long, long ages pass'd,
In chimes beyond the setting sun, they preach the Lord at last:
And here, Redeemer, are thy priests, unbroken in array,
Far from thy Holy Sepulchre and thine Ascension-day.
Unbroken in their lineage, their warrants clear, as when
Thou, Saviour, didst go up on high, and give good gifts to men—
Here, clothed in innocence they stand, to scatter mercy wide,
Baptizing to the Saviour's name, with waters from his side!
And here—confessors of thy cross—thine holy orders three,
The bishop, and the elders due, and lowly deacons be,
To rule and feed the flock of Christ, to wage a noble strife,
And to the host of God's elect to break the bread of life.
Here rises, ev'ry Sabbath morn, their incense unto thee,
With bold confession catholic, and high doxology:
Soul-melting litany is here, and holy Gospel's sound,
And *Glory*, Lord, they cry to thee through all thy temples round.
Then comes the message of the King, deliver'd from on high,
How beautiful the feet of them that on the mountain cry!
And then the faithful sons of Christ with Christ are left alone,
And gather to the sacred feast which Jesus' love has strown.
And kneeling by the chancel side, with blessings all divine,
As from the Saviour's hand they take the broken bread and wine,
In one communion with the saints, with angels, and the bless'd,
And looking for the blessed hope of an eternal rest.
The service o'er, a blessing said, and now they wend away
To homes all cheerful with the light of love's inspiring ray;
And through the churchyard and the graves with kindly tears they fare,
Where every turf was decent laid, and hallowed by a prayer.
The dead in Christ, they rest in hope, and o'er their sleep sublime,
The shadow of the steeple moves from morn to vesper chime;
On every mound, in solemn shade, its imaged cross doth lie,
As goes the sunlight to the west, or rides the moon on high.
I love the Church, the holy Church, that o'er our life presides,
The birth, the bridal, and the grave, and many an hour besides,
Be mine, through life, to live in her; and when the Lord shall call,
To die in her, the spouse of Christ, the mother of us all!

From the London Quarterly Review.

OXFORD THEOLOGY VINDICATED FROM THE CHARGE OF ROMANISM.

We have now touched on the principal points which seem to require notice in Mr. Froude's Remains. Thoroughly studied, much of the paradox will vanish. But men will not study them thoroughly, and therefore, thrown out as they are, with very inadequate explanations, they must, we fear, do harm.

As a biography we do not intend to enter on the work. The person whom it sketches is gone, and gone recently, to another world; and it is no pleasing task at any time to sit in judgment upon the character of the dead. That there are expressions and sentiments attributed to him which will pain and startle even the most partial reader, cannot be denied; and however honest the intention of putting them out, they are not in themselves the less unsatisfactory. His zeal, energy, straightforwardness, self-discipline, and decided views of the social and political character of true Christianity, are all good; and he was the intimate friend of men who have proved by their writings that they were incapable of tolerating in religion any thing like bitterness or irreverence. All this must be borne in mind; and when to this are added the freedom of private intercourse, and certain peculiarities of temper, perhaps some excuse may be found, not for putting forward the sketch as it is—(for this we cannot comprehend)—but for those shades of character which are open to most cavil.

We cannot close these remarks without adding two warnings, which may be required for younger readers. First, that asceticism, however sincere and real, is no sure test or safeguard of true religion, but has again and again been the prelude to heresy and even sensuality, where it has not been accompanied with deep humility, warmth of affection, obedience, and gentleness of mind. Secondly, that in representing Mr. Froude, in his own description, as an "ecclesiastical agitator" (the words are painful to use) the editors did not intend to recommend that those who adopted their views should be Hildebrands or Beckets.

"Let us not be bent," to use Mr. Newman's words, "on proselyting, organizing, and ruling, as the end of life, and the *summum bonum* of a Christian community, but bring ourselves to give our testimony 'whether men will hear, or whether they will forbear,' and then leave the matter to God." Let us beware of confounding the humble, patient, obedient, gentle servants of the Church, with such a character as he proceeds to describe:—"The man of ardent political temper and prompt and practical habits, the sagacious and aspiring man of the world, the scrutinizer of the heart, and conspirator against its privileges and rights"—who "understands that the multitude requires a strong doctrine"—and thinks less of maintaining the truth, than of avoiding what may "blunt and enfeeble the energy of those who are called upon to act"—who "will impatiently complete what he considers to have been left imperfect"—and drug moral truths, "as vinters do their wines, to suit the palates of the many." Let each in his post serve the Church, obey it, purify it as far as he may within his own reach; love it, honor it, counsel for it, and pray for it: but let all beware how they take upon themselves the title or the office of "ecclesiastical agitators."

"If," says the authors of the Tracts in a preface to their sermons, "if, as time goes on, there shall be found persons, who, admiring the innate beauty and majesty of the fuller system of primitive Christianity, and seeing the transcendant strength of its principles, shall become loud and voluble advocates in their behalf, speaking the more freely, because they do not feel them deeply, as founded in divine and eternal truth; of such persons it is our duty to declare plainly, that as we should contemplate their condition with serious misgivings, so would they be the last persons from whom we should seek support.

"But if, on the other hand, there shall be any who, in the silent humility of their lives, and in their unaffected reverence for holy things, show that they in truth accept these principles as real and substantial—and by habitual purity of heart and serenity of temper, give proof of their deep veneration for sacraments and sacramental ordinances—these persons, whether our professed adherents or not, best exemplify the kind of characters which the 'Tracts for the Times' have wished to form. The subjects treated of in them were not set forth as mere parts of ideal systems, or as themes for disputation—matters only of sentiment or party—or idle speculation—but are rather urged as truths of immediate and essential importance, bearing more or less directly on our every-day behavior, means of continual resource and consolation in life, and of calm and sure hope in death."

But if these cautions are necessary for those who adopt the views of the Tracts, there are some still more necessary for others.

Romanists and Dissenters, of course, will oppose (as they always have done) principles which, if thoroughly revived in the Church, must have the effect of overthrowing their own erroneous systems. But that members and even clergymen of the Church of England should join *heedlessly* in the cry, and clamor down, without inquiry, a teaching devoted to the cause of the Church, speaking with her voice, supported by her soundest divines, and enforcing obedience only to her plain rules—this would be as strange as it is painful, if the history of the Church of England had not uniformly presented a similar phenomenon.

"This calumny," [of Popery] says Nelson, in his life of Bishop Bull [Burton's Edit. vol. i. p. 311,] "hath been thrown upon the greatest lights of our Church—and will be the fate of many more, who shall zealously contend for the primitive doctrines and discipline of Christianity. But yet, in the day of any trial, the men of this character will be found the best defenders of the Church of England, and the boldest champions against the corruptions of the Church of Rome."

Our Reformation was called Popish by Geneva; our Church Popish by Calvin and Beza, and the Puritans in our own country. Popery was the charge against all the bishops in the reigns of Elizabeth, of Charles I., and of James II. It has ever been the cry of both parties against the greatest and best of our divines, as often as they have stood forward to maintain against Romanism on one hand, and Puritanism on the other, the rights, ceremonies, or doctrines of the Catholic Church of England. It was the cry against Jewell, Whitgift, Hooker, Bramhall, Andrews, Hall, Laud, Montagu, Cosin, Wren, Taylor, Sherlock, Sancroft, Kettlewell, Hickes, Brett, Dodwell, Leslie, Ken, and Butler. Even Chillingworth did not escape the insinuation. And last, though not the least surprising, Baxter himself, "as the reward of all his labors from the separating independent," was charged "with having done more to strengthen Popery than ever was done by any papist."

We cannot enter into the causes which must always expose the Church of England, as a true branch of the Catholic Church, to these idle calumnies of Popery. But surely, such being the case, men will do well to reflect and examine before they join in them, remembering how fatal a thing, and yet how easy it is, to take up a groundless alarm, and "rend their garments," and call "blasphemy," and "throw dust in the air," even in the very presence of truth. To such persons we earnestly recommend an attentive perusal of Bishop Stillingfleet's preface to "the Unreasonableness of Separation," and Bishop Sanderson's preface to his first volume of sermons, especially section 18. They will there see that it is possible for men to be loud and zealous in declaiming against Popery, but "whilst they causelessly suspect their brethren, to be themselves in truth, really and eventually, the great promoters of the Roman interest among us, and that more ways than one."

With reference to certain mere politicians, who, in the present condition of parties, find it convenient to affect religious zeal, and who have been very forward to condemn what they have presumed to call *the Oxford heresy*—if they condemn it as favoring that Popery which is the curse of the empire, they are speaking in utter ignorance. No system is more fatal to Popery than the system of the Church of England, fully and faithfully developed—and the papists know it. For men cannot live without a resting-place for their belief,—a home for their religious affections,—a polity real and visible to engage their public duties—without authority and antiquity to support them—without a stimulus to their practice; and all this is offered them, offered them in a spurious form, with forged credentials, with lies and treachery—by the system of Romanism. But let the Church of England rise up by the side with her real Catholicity of doctrine—her apostolical descent as clearly traced—her spiritual power manfully asserted—with strictness of discipline, unity of polity, warmth and energy of spirit, and earnestness of devotion—and there will be no place for Romanism.

Let not, in fine, the leaders of the Conservative party in Parliament adopt the easy credulous fancy of their underlings. Let them not suppose for a moment that it is for light things—for a mere theory or form, that the present controversy is pending—or that it is one in which the interests of the state are no way concerned. If the state is to be preserved, all see it must be preserved by the Church. But if the Church is made to hang upon the state, with no authority of its own, if its power is rested on the plea of expediency, or the will of its subjects, it must fall at once. Whatever gives stability to the Church gives stability to the Constitution: whatever leads men to recognise in their spiritual governors the hand and the appointment of God will also make them loyal to their kings: whatever gives them depth of thought, humility of mind, quietness of spirit, submission to external law, reverence for unseen things, and interest in an unseen world, will draw them from the feverish, restless strife of party, and make them good and contented subjects. Above all, whatever gives to those who shall be called upon to govern, whether in Church or State, sound and solid reasons for their conduct—not reasons of chance good, of calculation, of expediency—not of barter and sale between duty and profit—but clear, definite lines of fixed, paramount duty, which nothing can obliterate, and nothing is wanted to defend—whatever does this will enable them to take a position in behalf of our laws and institutions very different from that which at present they seem contented to occupy. And with this view—by no means tying ourselves to approve every expression, or even to subscribe to every doctrine—we think the publication of the Oxford Tracts a very seasonable and valuable contribution to the cause both of the Church and the State, and therein of religion and liberty, and all the other interests of Englishmen; and we are rejoiced that they proceed from a place which owes this duty to the country and to the memory of its great benefactors. And so long as the authors continue in adherence to their original declared principles—anxious for improvement, but averse to innovation—submissive to authority without yielding their own right of reason—careful in abstaining from extremes—abandoning all thoughts of self, and looking only to God's glory in all things—so long, we trust and believe, they will find a blessing resting on their labors—and all those who love their country and their Church, will heartily wish them God-speed.

From Dr. Hawks' Contributions to the Ecclesiastical History of the United States, &c.

NON-JURING BISHOPS IN AMERICA.

As is well known to the reader of England's history, certain of the bishops of that kingdom refused, upon the revolution of 1688, to take the oaths to William and Mary. This is not the place in which to inquire whether they erred in judgment: if they did, we must at least say there never was a more honest error, and never did men more fully prove by their conduct the absence of unworthy and selfish motives.

In their loyalty to the house of Stuart, they sacrificed every thing they had. After they were deprived, some of them lived for many years, and they took pains to keep up the succession among those who thought as they did, by conferring the Episcopal power on others. This of course was not done openly. Repeated efforts had been made by the clergy on this continent, from the time that missionaries were first sent, to prevail upon the powers at home to furnish resident bishops to these colonies: but all these efforts had proved unavailing. Among the first clergymen sent out by the Venerable Society, was the Rev. John Talbot who in company with the Rev. George Keith (a convert from Quakerism) made a journey of observation through all the colonies from Massachusetts to South Carolina. When Mr. Keith returned to England to make a report to the society, Mr. Talbot remained and fixed himself at Burlington in New Jersey. In the history of that diocese, his character and deeds will find a conspicuous place; it is enough for our present purpose to remark, that the society never had, at least in our view, a more honest, fearless, and laborious missionary. No one of all the clergy felt more sensibly than Mr. Talbot the indispensable need of actual supervision of the American churches by a bishop: no one wrote oftener to the society on the subject, and in his numerous letters in our possession, there is a manly, direct earnestness and freedom of speech, which carry with them an irresistible conviction of his sincerity, and devoted zeal for the Church. Year after year he represented facts, and prayed that a bishop might be consecrated and sent. At last he despaired of ever seeing one in the colonies. He had now become the oldest missionary on the continent. Suddenly he seems to have called to mind the non-juring bishops of England. He asked for and obtained leave to visit his native land. After an absence of two years and a half he returned and was speedily followed by the Rev. Dr. Welton. It was soon whispered that both these gentlemen were in Episcopal orders, having been consecrated by the English non-juring bishops: there is no doubt that such was the fact. Dr. Welton was invited to Christ Church in Philadelphia, and Mr. Talbot still made Burlington his home: both however travelled into the other colonies, and there is direct evidence from the letters of some of the missionaries, that they at least administered confirmation, and wore the robes of a bishop. A matter of this kind would of course alarm both the clergy and civil authority in all the colonies. The non-jurors were disaffected to the reigning power in England, and this startled the state: the clergy were almost to a man loyal to the family on the throne, and they were consequently alarmed. Governors thought the subject of sufficient moment to be presented to the authorities at home, and it was there brought before the privy council. Very soon an order came to Sir William Keith the governor of Pennsylvania, enclosing his majesty's writ of privy seal, addressed to Welton, and commanding him, upon his allegiance forthwith to return to Great Britain: upon the service of this order Welton sailed for Lisbon. Mr. Talbot at the same time was discharged from the employment of the Venerable Society; and in his answer to the letter dismissing him, it is observable that he intimates his knowledge of the cause, and studiously avoids any contradiction of its existence. Both Talbot and Welton had been in Maryland according to the testimony of some of the clergy of the province, and had there endeavored to perform Episcopal acts. It was remarked too that in reading prayers they never prayed for the king and royal family, but for the king and prince. Their success in Maryland was but small: they found but one or two of the clergy to acknowledge them; and Bordsley who was disaffected to the throne, lost none of his malevolence on this exhibition of the clergy's loyalty.

Before we take leave of the non-juring bishops and clergy of America, it is proper to add, that, deriving but little countenance from Episcopalians on any part of the continent, they soon disagreed among themselves, and after this period we hear no more of them. Whatever Episcopal acts (if any) were performed by Mr. Talbot after Dr. Welton's departure, were privately done, and tradition countenances the opinion that some such were performed. The venerable prelate who was so long our presiding bishop was accustomed to relate a story which he had heard from his elder brethren, when he was but a youth, and it may here be most appropriately preserved. The story was this. A gentleman who had been ordained among the Congregationalists of New England, and who had officiated among them as a minister for many years, at length, to the surprise of his friends, began to express doubts about the validity of his ordination, and manifested no small trouble of mind on the subject. Suddenly, about the time of the arrival of Talbot and Welton, he left home without declaring the place of his destination or purpose of his journey. After an interval of a few weeks he returned, and gave no further information of his movements than that he had been to some of the southern colonies: he also said on his return, that he was now perfectly satisfied with his ordination, and from that day never manifested the least solicitude on the subject, but continued, until he died, to preach to his congregation. It was soon whispered by those, whose curiosity here found materials for its exercise, that the minister had been on a visit to the non-juring bishops, and obtained ordination from one of them. He never said so; but among Churchmen it was believed that such was the fact, and the circumstance furnished them with an additional argument in favor of sending over bishops attached to the reigning family. About the time of the alarm created by the Episcopal acts of Talbot and Welton, the Rev. Mr. Henderson made an offer to the Venerable Society, which was prompted, in part at least, by the fear that a schism might be introduced by the non-jurors, unless the colonial churches were speedily supplied with the Episcopate by the acting bishops in England. To facilitate such a supply Mr. Henderson proposed to sell to the society, for a sum much below its value, his tract of land, houses and stock, that it might be appropriated to the support of an American bishop. We have not been able to discover that the society ever hearkened to the proposal.

From the New York Review.

APOSTOLIC SUCCESSION.

But if the sacraments occupy so prominent a position in the system of the Oxford divinity, it next becomes an important question to determine who has authority to administer them? From whom is this authority derived? And how can any one be assured that he is not intruding himself, uncalled, and without the Divine approbation into the sacred office? If the Holy Ghost be communicated in these ordinances of religion, who has power over the gift? Can it be derived from civil officers?—Is it to be purchased with money? May it be obtained from the people? It is obvious that, at the first institution of Christianity, its teachers did not derive their authority from any of the sources mentioned. The civil power was bitterly opposed to the sect of the Nazarenes, and persecuted the infant Church until her very pillars were drenched in blood. As for the people, they knew nothing of Christianity; no congregations were formed until long after the ascension of the Lord. The apostles then received their commission, not from these sources, but from Christ himself, "As the Father hath sent me, so send I you," said the Saviour to his disciples before he left them; and afterwards we find one of them, St. Paul, enjoining it upon Timothy to lay hands suddenly upon no man, but to commit what he had learned to *faithful* men, who might be able to teach others. Titus, also, Paul had directed to go through Crete, and ordain elders in every city. Here we see that while the first apostles derived their authority from Christ, they communicated it to others, whom they commanded to follow the same course. Some received, from the apostles, power to *ordain*,—to confer the right of administering the sacraments of salvation; others not. The elders were to *be ordained*, not themselves *to ordain*. In no case was the authority derived from the people; no part of the right came from the congregation. Nor have we any intimation in Scripture or elsewhere that this mode of procedure was ever reversed before the Reformation. Even in the case of heretics, who wished to be invested with ministerial or Episcopal authority, rather than dare to assume the performance of those sacred functions, they resorted to every artifice in order to obtain the apostolical ordination or consecration.

And the same transmitted authority has come down to the bishops and ministers of the Church in the present day, through a line of unbroken succession. So that our bishops can trace back to the apostles themselves the list of those occupying the same office and authority, and thus prove that their power of ordination is derived from the divine Head of the Church. The only objection which can be urged against their apostolic authority is a tale which some Jesuits invented in the days of Queen Elizabeth, to render doubtful the validity of Archbishop Parker's consecration. But the fable was so absurd, and withal so profane, that candid Romanists have long since discarded it, and some have even written elaborately in vindication of the validity of the orders of the English Church.

But another difficulty has here been started. Suppose the line of apostolic succession to be unbroken—suppose that bishops alone had authority to ordain in the early Christian Church—yet of what avail, it has been asked, can all this be to us, seeing that for centuries the Church was buried in corruption, and her officers lived unchristian lives? The proper solution of this difficulty is contained in Art. xxxvi. of our Church. The virtue of the sacraments does not depend upon the moral character of the administrator. He may be good, or he may be bad, the virtue of the rite is all the same; the sacrament is God's ordinance and not man's, and therefore God can always bless it. The grace of ordination may then be conveyed from Christ through wicked hands, and yet confer power to bind and to loose, to baptize, and to administer the blessed symbols of the Saviour's sacrifice. Indeed, *who* is worthy, if merit be the test of validity and efficacy of the administrators—who is worthy to bestow the gifts of the divine Spirit? Who is worthy to minister in holy things, or to have access to him in whose sight the heavens are not pure, and who charges his angels with folly? No one, surely; but as God is pleased to accept them through the mediation of his Son. And thus related to him, as those who occupy an office which he himself instituted, their official acts are valid, and sealed with his blessing, though they themselves may be marked by recklessness of living, and receive no benefit to their own souls. Judas betrayed his Lord for thirty pieces of silver; yet had Judas been called to perform any official act, as the authorized disciple of Christ, no one could question its validity. Caiaphas, though he was a Sadducee, an infidel, and in an important sense the murderer of Christ; yet, *because* he was high-priest—*because* he filled an office which God had instituted—had the spirit of prophecy bestowed upon him. But as the gift of prophecy is the Spirit of God, so, for wise purposes, that wicked man as high-priest must have been inspired of the Holy Ghost. It was the *office* which God honored, not the *agent*; and whilst the agent perished, he still contributed to fulfil the purposes of the Divine will. So also with the case under consideration. The officers may have been bad, but the offices were preserved and honored; the agents may have been destitute of holiness, whilst yet they perpetuated the offices of the Church, transmitted the authority entrusted to them and thus accomplished the purposes of Heaven. Nor is this the doctrine of Papists. On the contrary, they maintain that the *intention* of the administrator of any sacrament must be good and conformable to the will of the Church, in order to make it valid. But this, it is evident must introduce doubt and confusion into every thing connected with religion.

Such, then, being the sense of these Tracts, [the Oxford Tracts,] and we may add, of the whole Church, for tho' she does not in express terms condemn the various sects around her, yet she allows none to be ministers who are not Episcopally ordained, and tells us only that Christ has promised to be with the ministers of *the apostolic succession*, to the end of the world, thus tacitly disowning all others—they cannot own any *ecclesiastical* confraternity with the dissenting parties; because these divisions are unable to make out their genealogy, or trace their origin. According to their own principles, indeed, they are many of them excluded from all claim to recognition as having an authorized ministry. The early Presbyterians declared that "the running unsent into the Lord's vineyard is not only destitute of a blessing, but attended with a curse, blasting interests." Calvin, notwithstanding the inconsistency of his own conduct, insisted that none but proper ministers could assist in ordination; that the people were unable to confer authority; and elsewhere, that none could administer the sacraments, except the apostles, or those who were appointed thereto by them. Indeed he went so far as to declare "those men to be worthy of anathema who would not submit themselves to truly Christian bishops, if such could be had." But their posterity soon departed from these rules; for in many cases, the minister was appointed by the congregation alone; again, they went of their own accord; sometimes they received a pretended ordination from those who had no authority to confer it; and altogether their proceedings have been so confused and irregular, that none of them can with certainty claim even authority of Presbyterian orders. For though they have for the most part ceased from these wild and unscriptural proceedings; yet as the stream can never rise higher than the fountain, so they are just, in an official sense, where their forefathers were. They may have what are called pious exercises of mind; but so had the Dairyman's Daughter. They may be learned; so was Sir Matthew Hale: eloquent; but not more so than Pitt or Burke. They may be laboring to do good; so did William Wilberforce. But as these were not ministers of God, invested with power to baptize and to dispense the body and blood of Christ to the people, no more are those of whom we have spoken. Here is not any more of bigotry or uncharitableness in denying this right to the one class, than there is in denying it to the other. This is the sense of the tracts on the apostolic succession, and in this they are supported by the wisest and best minds of the English Church.

From the British Magazine.

ON PLAIN PREACHING.

Sir,—The letter in a late number subscribed "*Commorans in Rure*" has brought before your readers a subject of equal importance and delicacy; and perhaps there are few particulars of clerical duty of practical consequence, in the present state of the Church, on which it is more necessary to obtain clear and firm opinions than on this. Like most, perhaps, of your clerical readers, I have had frequent occasion to consider this subject, both in relation to myself and others, most seriously and anxiously; and have felt and seen the mischief which must always follow indistinct and unsettled views of our duty in this respect.

It has often appeared to me that, as the excellence of preaching must always be *relative*, the circumstances in which we are called to instruct congregations in the present day generate peculiar difficulties, and involve the rules of conduct, which have been variously suggested in former times, in the most infelicitous uncertainty and doubt. If we consider our public instructions in relation to the different classes of the community, we have, intellectually and morally, new classifications to make; if we consider them in relation to the concrete of our congregations in general, we shall find that the change which has come over society modifies in a most perplexing manner their common character; or if we content ourselves with considering the relation of our instructions to the middle and lower classes, to the exclusion of all such as might modify our views of their capacity and intelligence, we shall find habits of mind and acquirements, combined with pernicious errors, demanding something different from the plain and very elementary instruction which has usually been recommended in preaching to the mass.

It would occupy too much space to develope the manner in which this state of things has embarrassed the whole art or practice of preaching. It must suffice to observe in this place, that in this way those distinctions of style and matter have been mainly promoted, if not originated, in the present day, among which we often find a peculiar manner—scilicet, *simplicity* or *plainness*—so recommended as to discredit all others. Now many questions may be raised on the aggregate amount of intelligence, general and religious, to which preaching should be adapted—or the real advantage to the true success of the Gospel of that simplicity for which, *in the present day*, an invidious distinction is claimed; and on the extent to which a particular simplicity, of admitted excellence, should supersede all other distinctions of style and manner in all the pulpits of the land. In addition to the advancing changes of society, modifying the demand of intelligence for instruction, to which we have adverted, the different characters belonging to a rural and town population, and to a trading and mercantile population, blending in the circle of its location with the higher and most educated classes, might be insisted on at great length. But leaving these topics, Sir, to other of your correspondents, more capable of doing justice to the subject in its length and breadth than I am, I will confine my remarks in the present letter to the necessity of assuming some fundamental principles of duty in determining the style of our preaching, and to the importance of studying the place which preaching should be made to occupy in the instruction of the Church.

If we regulate the style of our preaching by its superficial acceptance with our hearers, we shall seriously err both in principle and prudence. In the first place, we are in danger of adopting a very subordinate rule in place of the highest and most solemn obligations of duty. The intelligibility of style to the vulgar or idle must be influenced by the matter; and where men are culpably or contentedly ignorant on religious subjects, they will rebel against every demand on attention, reflection, and inquiry, and censure the preacher who makes this demand. But surely, to remove this ignorance, with all its trains of prejudice, worldliness, and depraved hostility to the truth, must be done at the risk of personal or temporary acceptance, and may engage the preacher in matter which, according to certain canons of criticism, will injure the intelligibility of his style. Again, let particular subjects be discussed with the greatest simplicity of which they are capable, their discussion may be unintelligible to hearers who have in the first instance no mental associations nor habits of religious sympathy to insure their acceptance. The Christian instructer is therefore placed at a great disadvantage with such persons; yet this is a disadvantage which he must not hesitate to incur if he would be faithful to them and true to his trust. Such considerations must show to every one that our superficial acceptance with our hearers, too often made the test of true simplicity, is a very subminister of Christ into the most mischievous errors and unpardonable guilt. Let us therefore distinctly admit, in all our inquiries on this subject, the necessity of resorting to higher rules for the regulation of our style and matter in preaching than can be furnished by the measure of our superficial acceptance among hearers in general, before we have had opportunity to build up the Church in our parishes by patience and perseverance.

In seeking for some principles of regulation in this matter, it is obviously necessary to commence with clear views of the nature and design of preaching in general. And here it may assist us to inquire, what place has been formerly assigned to preaching in the instruction of the Church—what place it has obtained in the practice of the present day—and what is the place it *should* now take in the present state of the Church in the world?

I. Without dwelling at any great length on these topics, it will be enough to remind your readers, that from antiquity, and the early practice of the Anglican Church, it plainly appears that preaching has not always been the fixed and absorbing exercise it has now become among us. "Its true, (says the learned Stillingfleet,) for some time preaching was an extraordinary thing in the Church, and none but great and eminent men, of authority in the Church, were permitted to preach, and the greatest bishops were then the preachers, as appears by the sermons of S. Ambrose, S. Chrysostom, S. Augustin," &c. (Bishop of Worcester's Ecclesiastical Cases, &c. p. 142.) It is also worth our notice, that when in this country preaching had fallen into disuse, and the mendicant friars had by their practice drawn attention to the subject, regulations were furnished, (9 Edw. I.) which show the light in which the authorities of the Church then regarded the practice. By a provincial constitution of this date it was appointed, that every parochial priest should, four times a year, read an explication of the creed, the ten commandments, the two precepts of the gospel, the love of God and the love of our neighbor, the seven works of mercy, the seven deadly sins, the seven principal virtues, and the seven sacraments; and this was to be done vulgarly and plainly, *absque cujuslibet subtilitatis textura fantastica*; "for so (says an old civilian) they call learned and orderly preaching." (Sir T. Ridley's View of Civil and Ecclesiastical Law, p. 171.) This was renewed in the province of York, Edw. IV. And in this manner the place of preaching in the instruction of the Church appears to have been prescribed and restricted, till the influences which hastened the Reformation had begun to work. In the circumstances created by the labors of Wickliffe and his disciples, a provincial constitution under Arundel, Archbishop of Canterbury, extended the express authority of the Church to preach to all legal incumbents, it being before confined to the parochial priests who officiated as curates, and regulated the preaching of persons duly qualified in different places. "And thus" (says the Bishop of Worcester) "the matter stood as to preaching before the Reformation."

The light in which it was finally regarded by our Church appears in the Office of Ordination, when the bishop substitutes the Bible for the chalice and paten, and instead of *accipe potestatem offerre Deo sacrificium*, says, "Take thou authority to preach the word of God," &c. Canons 45, 46, 47, may also be referred to, as prescribing the place which the Church, in the final revision of its laws, has assigned to preaching. And finally, the regulations for preaching, under Elizabeth, as well as the publication of

the homilies, deserve our attention in this respect. A longer examination of this subject than can now be given would clearly establish such inferences as I can now attempt only to indicate. The instruction or discipline of the Church has never included preaching as one of its principal offices; the necessity and form of this duty have grown out of circumstances from time to time; and in engaging in it, an adaptation is to be *prudently* studied to the educational and intellectual habits of the age in which we live, and of the people among whom we labor, always making it subordinate to the sacraments, the prayers, and the established offices of the Church, in seeking among our people the complete formation of the Christian character.

II. It is plain that the circumstances attending the Reformation must be considered as commencing a new era in the preaching of the Church. These circumstances are marked by the spread of knowledge and inquiry, which, as they mainly occasioned the Reformation, awakened an appetite for popular instruction by means of the pulpit and the press. Hence, preaching speedily and properly lost that very elementary character which we have seen was originally prescribed by our provincial constitutions. It became discussional or argumentative, and, viewed generally, was addressed to the average intelligence of the mass, as exercised upon religious subjects. This character it has possessed through all the changes of our condition nearly to the present day, traceable in an improved intellectual excellence belonging to the sermons, both of the ministers of our Church and of the leading teachers of nonconformity. But if I mistake not, dating from the appearance of Whitfield and Wesley, what both within and without our Church has often been called a revival of religion, has introduced a change connected with what I conceive to be our present embarrassment on this subject. A devotional and zealous strain of preaching has been adopted—not confined to any party designated as evangelical—which has of late years lowered the tone of pulpit discussion by its restriction to certain topics of devotional interest, producing an excitement of feeling without any proportionate engagement of the intelligence of our hearers. This has produced a neglect of instruction, or discipline, properly considered—a consequent and very mischievous neglect of the discipline of our Church—and as coincident evils, claiming in their coincidence our close attention, an unhealthy craving for excitement on the part of the unintelligent, and all but a justifiable contempt for much of our pulpit ministrations on the part of the secular intelligence of the day. If in these circumstances we attempt to rise to the rebuke, or conciliation, or due religious instruction, of the latter, we offend the former. We are in danger of becoming incomprehensible to those who, without catechetical preparation, and without the modesty and submission becoming them, have by the circumstances of the times been made to prescribe the general character of our auditories. Again, if, addressing ourselves to them alone, we attempt, by our preaching, their correction, and required discipline of mind and heart, we immediately get above the sphere of their sympathies; and having to deal with the indocility of ignorance and prejudice, are sure to be told that we do not speak so as to be understood. But unquestionably it is in this case our duty to persevere, till such persons are habituated to the discussions at which they first recoil, till their prejudices are broken, their sympathies awakened, and, being made at last to understand us, we "win" their souls. In such cases, the feeble-minded or time-serving preacher would repeatedly alter his preaching, till at the end of a year it would exhibit a piebald, and often a contradictory character, its unity destroyed, and its impressiveness prevented; when, without any high intellectual or moral purpose, he would weary of his duty, with a consciousness of self-degradation in the course he had erroneously prescribed to himself.

III. It would now be a hopeless task, and its accomplishment undesirable, to reduce preaching to the place it anciently occupied in the instruction of the Church. Not only the custom, but the intellectual wants of the age require it in almost constant and universal connexion with our public service. But let it be observed that, in studying a present regulation of this duty, it must not be separated from the course of discipline originally prescribed by the Church, but be made explanatory and confirmatory of this, and auxiliary to its great purpose in the formation of a Christian people as members of the Church of Christ. Hence, as the vehicle of Christian instruction, it should not stand alone or be regarded merely as an occasion of disserting on Christianity, as the public lecturer on any chosen theme may be supposed to entertain his auditory at his pleasure. We have a higher work to perform than to administer general and loose instruction on a particular subject of intellectual inquiry, we have to instruct the minds, guide the life, and mature the characters, of the members of the Christian Church. But when we regard preaching at this point of view, the question arises, whether we should now seek to preserve for it that purely elementary character which was given to it of old, and which prescribes a peculiar plainness of instruction, belonging to the matter selected, and the circumscribed design supposed; or whether, coincident with an improved system of catechetical instruction in our parishes, (*which must be always assumed in this case,*) we should give to it a higher intellectual tone, in meeting the wants and excitements of the present day, and so adapting the most popular medium of instruction in the Church to the erroneous and dangerous impressions which pervade thousands of our mixed congregations, as distributed throughout almost all the cities and towns of the kingdom? Now in many instances, especially in our rural parishes, the ancient elementary character of preaching should unquestionably be preserved; and no effort would be becoming which could possibly draw away the preacher from the greatest plainness in the matter and style of his instructions. But except in such cases to be determined by the common practical judgment of single-hearted men, there exists, I humbly submit, an imperious necessity for giving a higher intellectual, because a most instructive, character to our preaching in the present day. Our pulpit instruction must now be corrective and protective; it must propound and urge antagonist truths against the errors and perversions which exist in the public mind: it must also be progressive and expansive; it must give to theological truth its moral empire over thought and reasoning; it must make this truth, as incorporated in the form of our Church, not only known in its elementary character, but familiar to the public mind in all its beauty and majesty, and capable of filling the most excited heart, without leaving a void to be occupied by moral error and false philosophy. The present is an age of intellectual excitement. All transition and revolutionary periods in the history of states have been of this nature. And what is the consequence? Thousands religiously disposed, and well-affected towards our Church, regard its pulpit instruction in general as beneath their notice. Multitudes of our youth read in the week what strengthens their powers by exercise, without, we fear, advancing their solid improvement, who, when they listen to their preacher on the Sunday, feel the want of something with which their intellect may grapple, and which might preserve them from the errors and dangers by which they otherwise become fascinated for life. In this state of things the dissenting ministry gains upon the Church. Its popularity is not always, nor mainly, I imagine, owing to its plainness. It owes much to its peculiarities of matter, in which our very elementary style will never correct its mischief. But more than this, it possesses a certain robustness and energy. If it be coarse it has strength. It ministers to the excitements, and, among the middle classes, to the intellectual craving of the day. In such quarters it supplies matter for religious thought, for conversation, and controversy, and thus acquires power in its progress. It thus succeeds in giving its own religious character to much of the movement of the age. And for these reasons it obtains the patronage of many whose taste must recoil at its defects, but who think it, as a public instrument, and on the ground of its efficiency, preferable to the ministry of our Church.

But I dare not, Mr. Editor, presume on your limits in extending these remarks. Allow me to urge upon your readers, a grave attention to the increased efficiency of the pulpit in relation to our present circumstances, connecting its subservience to the institutions of the Church with a higher and wider adaptation to the intellectual and moral character of the age than has ever yet been systematically assigned to its instructions.

COMMUNICATIONS

For the Churchman.

EDUCATION AND MISSIONARY SOCIETY.

This society, a diocesan institution, is in its effects and results, in the language of the Church, one "whose field is the world." Its beneficiaries are not alone for the diocese, but the Church at large, whether domestic or foreign; even their theological studies can by special permission be prosecuted out of the diocese.

The missionaries truly are in the employ of the state for the time being, from whence many hundreds who have borne that character have transferred themselves to where the interests of the Church required their services. A faithful application of them from one of the earliest of our living missionaries exists in Kenyon College, Ohio, and Jubilee College, Illinois; are not these results alone, independent of the vast growth of our Church originating from missionary labors, ample compensation to the hearts and minds of those contributors to their funds who have aided in the spread of the Gospel, by means of an apostolic ministry?

The Education and Missionary Society is literally of our own household of faith, which we are specially commanded to provide for—it is the handmaid of our Theological Seminary—the root of domestic and foreign missions, and in each and all of these views pre-eminently calculated to merit the liberal aid of all Episcopalians. Has it received that general support, which ought to have been granted it, as a Church institution adopted by our Convention, whose canons make it imperative, that each congregation shall annually contribute to its funds? The exhausted state of its treasury answers loudly and strongly NO: its treasury is not only exhausted, but many hundred dollars of salaries due on the first instant are unprovided for, and must be dishonored if applied for before relief is received, or advanced by the treasurer—either of which alternatives must reflect discredit on all those congregations that have not complied with the canons, because it does not arise from want of means, but from timely attention to bringing those means forward. It is "procrastination that thief of time," that causes all the evil. It would be cruel to let the missionaries and beneficiaries suffer the want of their *small* stipends, and unjust to force the treasurer to inconvenience; his gratuitous duties are sufficiently arduous and troublesome without being compelled to make cash advances.

"Whatsoever thy hand findeth to do, do it with thy might," is an admonition recommended by A Friend to the Cause.

From the Banner of the Cross.

CONVENTION IN ALABAMA.

The Convention of the Church in Alabama met at Selma on the 3d of May, and was permanently organized by the election of the Rev. Samuel Lewis, president, and Giles M. Mallet, Esq., secretary of that body. There are seventeen organized congregations in this diocese, seven of which have been organized and admitted into union with the Convention during the last two years. The reports from six parishes exhibit an aggregate of 188 communicants, 44 baptisms, 19 marriages, and 13 funerals. The new church in Mobile, the corner-stone of which was laid last autumn, will probably be ready for consecration by Christmas or Easter. The Rev. Mr. Lewis states in his report from Christ Church, Mobile, that

"On the first Sunday after Easter a school was opened in the church for the instruction of servants. They are divided into small classes, and each class is assigned a teacher. The mode of instruction is altogether oral. They are taught the most important parts of the service of the Church, psalms and hymns, and a regular series of lessons, embodying the fundamental doctrines and precepts of Christianity. These lessons are based on the Church Catechism, accompanied with Scripture proofs. The exercises are opened and closed with prayers and singing, with a short address from the minister. These incipient efforts have been crowned with unexpected success; and it is confidently believed that if the same interest should continue to be felt for them, which has been thus far manifested, great good will be done among them."

According to the Rev. Mr. Knapp, rector of Christ Church, Tuskaloosa, the Church has gained many friends there, much of the prejudice with which she has been regarded has been removed, and her evangelical character freely acknowledged. The following extract from the report of the Rev. Caleb S. Ives, late of Alabama, and now missionary in Texas, is dated Matagorda, March 28, and will be read with interest in connection with the appeal which we recently published from the infant congregation of that place.

"Since my arrival I have been actively and closely employed in the duties of the ministry, and in teaching a school. I perform the service and preach twice on every Sunday, and administer the communion on the first Sunday in each month, and on all the festivals on which it is customary to administer it. I administered it for the first time in Matagorda on Christmas-day, that being the first time it was ever administered in the place, and so far as I am informed, the first time it was ever administered in Texas by a clergyman of the Protestant Episcopal Church. Eight persons received the communion on Christmas-day, fourteen on the first Sunday in February, and eleven on the first Sunday in this month. All the members of the Protestant denomination which hold to open communion partake with us. We have in this place six communicants, two male and four female. Public worship had never been held in Matagorda but six times before my arrival; two Presbyterian ministers having each preached here three times. I have established a Sunday school, which now numbers twenty-six scholars, and four teachers beside myself. We use no books in our instructions but those of the Episcopal Sunday School Union in the United States, including, especially, the Church Catechism, and also the New Testament. We have organized a church here under the title of 'The rector, churchwardens and vestrymen of Christ Church, Matagorda;' and under what appears to me favorable auspices. This community is a very intelligent one, and I believe the impression thus far is generally favorable to the Church, and in a good number of cases I know there is already a preference for her scriptural, primitive, and sober character, both as to her doctrines and liturgy. I have distributed almost sixty Prayer-books, and find them highly acceptable to almost all who attend church. I have found but few persons destitute of the Bible, but have distributed many tracts, and find them highly acceptable; indeed I have never distributed them with so much pleasure to myself, nor with more apparent benefit to those who receive them. There are between fifty and sixty families, and probably about a thousand souls at this time at Matagorda, and this number is rapidly increasing."

The committee to whom were referred the communications received from the Dioceses of Georgia and Florida, proposing an association for the purpose of electing a bishop, reported that a canon of the General Convention was applicable to those cases only, in which each of the co-operating dioceses was destitute of the requisite number of presbyters to entitle its Convention to the separate election of a bishop, and this not being the case with Alabama, they recommended the adoption of the following resolutions:—

"*Resolved*, That this diocese cannot consistently with the provisions of the first canon of the General Convention of 1838, associate with our sister Dioceses of Georgia and Florida for the election of a common bishop.

"*Resolved*, That it is the duties of the Church within the dioceses, to devise prompt, efficient, and liberal measures for the establishment of the Episcopate therein.

"*Resolved*, That this Convention does most earnestly and affectionately urge upon their fellow Churchmen the due consideration of this subject, with a view to final action in the next Diocesan Convention."

THE CHURCHMAN.

SATURDAY, JULY 20, 1839.

EDUCATION AND MISSIONARY SOCIETY.

To the Clergy and Churches of the Diocese of New York.

Brethren,—I have just been apprised by the Treasurer of our Education and Missionary Society of the unhappy fact, that there is now a deficiency of means for meeting payments to beneficiaries and missionaries, which were due on the first instant, to the amount of $1665 65. There will be required to meet the responsibilities of the society, on the first of October, $2885. Making in the whole, $4550 65, that must be raised, by the first of October, in order to enable the society to continue its most valuable operations. The patronage which this diocese has bestowed on the more extensive missionary operations of the Church, so far from increasing its support of objects nearer home, as, according to the theory of some, should have been the case, has been attended with a contrary effect. In our case then, at least, that theory has proved to be unfounded; and it surely behooves all to see that the general missions of the Church be no longer suffered to operate unfavorably on the discharge of our first duty to provide for education and for missions at home. I have been both surprised and grieved to find the number of even large and wealthy congregations who almost habitually neglect these duties to their own diocese, and in what most disproportionately small sums others have attended to them. I think you will all agree with me, that the immediate liquidation of the above-mentioned debt is a duty of paramount obligation; and that we owe it to our diocese to let it appear that the vastly-important claims of theological education and of missions to the wide fields of spiritual destitution in our own borders, are not suffered to be overlooked, in consequence of charities of a more expansive nature.

In the name therefore of the Education and Missionary Society of our diocese, and of the holy and momentous interests entrusted to it, I earnestly and affectionately request my brethren of the clergy to bring its claims promptly before their respective congregations. And commending those claims to the liberal patronage of the members of the Church,

I remain, dear brethren, very truly your affectionate diocesan. Benj. T. Onderdonk,

Bishop of the Diocese of New York.

New York, July 16, 1839.

Extract from a letter received by the Treasurer of the Education and Missionary Society of this diocese, from the Rev. Joseph T. Clark, late missionary at Skaneateles, Onondaga county.

"I am happy to inform you that the wardens and vestry of St. James' Church resolved at their Easter meeting to relieve the missionary board from making any farther appropriations for their benefit. I am requested to say in their behalf that they will ever retain a grateful sense of the benefits which they have long received, and while they cheerfully co-operate according to their means with the missionary board, will pray for the success of its efforts in promoting the cause of our common Lord."

Hobart Hall.—The amount necessary for carrying this institution into operation is $1800. We again insert the circular which appeared in our paper of June 15, in the hope that further contributions may be made. We are requested to acknowledge the following donations, with an expression of thanks to the donors.

Miss Templeton, $10; Mrs. Jacob Lorillard, 50; Mrs. Strong, 5; Mr. Theodosius Fowler, 6; Mrs. Miles R. Burk, 5; Mr. Stephen Bethune, 5; Mr. George C. Thomæ, 5; C. Wisner & Co., 5; cash 10; Miss North, 50; Mr. Wm. Moore, 10; Mr. W. Johnson, 5; cash, 5; Mr. S. Jones, 5; Rev. Manton Eastburn, 5; Mr. James A. King, 5; Mr. A. B. McDonald, 5; Rt. Rev. B. T. Onderdonk, 5; Mr. G. Hoyt, 5; Mr. Philip Hone, 5; Rev. Wm. Berrian, 5; Mr. J. Brouwer, 5; Mr. F. Schuchardt, 5; Mr. G. Hicks, 5; Rev. E. Y. Higbee, 6; P. Lorillard, jun., 10; Mr. B. Aymes, 10; Rev. James Milnor, 5.

Hobart Hall Institute, Holland Patent, Oneida county.—Hobart Hall was incorporated during the late session of the legislature, and is now in active operation. The trustees have obtained for its use and benefit an eligible building, erected a few years since for an academy, having recitation rooms, teacher's residence, &c., all furnished, and in an excellent state of repair, and on which there is now no incumbrance whatever. A principal feature in the policy of the institution is, that the supervision and control are secured to the ministers and members of the Protestant Episcopal Church, and that it shall be conducted on the Christian principles so fervently advocated, and so faithfully acted upon by the lamented prelate whose name it bears. At the suggestion of many friends of the Church and of the cause of Christian education generally, the trustees are making arrangements for enlarging the sphere of its usefulness, by giving such a gratuitous education and support to indigent, but pious young men, as will qualify them to enter advantageously into our higher literary institutions and General Theological Seminary;—thereby preparing a way, at no distant period, to aid in meeting the increased and increasing want of ministers in the Church.

Towards the furtherance of this object the trustees have contracted for a farm containing two hundred and forty acres, at an expense of $14,000, including a large part of the village of Holland Patent. This purchase is made with a view of insuring a permanent endowment. But for the larger portion of this sum, they must appeal to the liberality of their Church brethren, and to all who may have the cause of a sound education, founded on gospel principles, at heart. No payment of a subscription will be required until sufficient funds are secured to cover the cost of the farm; and therefore two subscription lists are presented, so that in the event of a failure in obtaining sufficient means for the purchase, yet enough will be subscribed towards the erection of other necessary buildings, procuring philosophical apparatus, &c. This plan of enlarged usefulness, and on which the present application is founded, has been submitted to the Right Rev. the bishops of New York and Western New York, and their approval and recommendation of it are hereunto annexed.

"Understanding that the Episcopalians of Holland Patent having obtained a charter for an academy, to be called 'Hobart Hall,' are taking measures to effect an endowment of it, by the purchase of a farm for that purpose, I have great pleasure in recommending the enterprise to the approval and patronage of the members of the Church, as one which offers very encouraging prospects of usefulness to the cause of Christian education and to the interests of the Protestant Episcopal Church.

William H. Delancey,

Bishop of the Diocese of Western New York."

May 16, 1839.

"In the sincere hope that the very creditable enterprise, noticed above, will be regarded as a cause of common interest to the Church, generally, in the State of New York, I cheerfully concur in Bishop Delancey's recommendation of it.

Benj. T. Onderdonk,

Bishop of the Diocese of New York."

May 24, 1839.

The following passages are from a work of Mr. Osler, reviewed in the last number of the British Critic. Mr. Osler is a layman; he was formerly a Dissenter, but is now a member of the Church.

"The system of the Church is unity, which, by its catholic principle, may extend to the whole world: that dissent is division, which sets up a number of distinct, rival, and perhaps hostile 'Churches,' in a single town. Both cannot possibly be of divine appointment.

"It is certain from Scripture that God has appointed a perpetual Church; nor can we doubt that whatever he appoints must have some fixed principle. God is not the author of confusion, nor can he contradict himself. Every man, therefore, having duly satisfied his judgment and his conscience upon this point, ought to take a decided stand upon his own ground; not as a question of expediency, but for conscience sake. No compromise can be safe between a divine appointment and a human invention. The principle which sanctions error is not charity, but weakness. Truth and error, right and wrong, duty and rebellion, admit of no alliance."

"The Church appeals in support of her pretensions to the direct authority of the new Testament, and the analogy of the Old; to the writings of the fathers; to the invariable practice of every Christian Church throughout the first fifteen centuries; and to the recorded declaration of the earliest Presbyterian teachers, who pleaded only the necessity created by the circumstances in which they were placed to excuse themselves for deviating from Episcopacy."

"It will at once be admitted that the Church is comprehensive; for she is reproached by her enemies with including all characters. So it was said of our Lord, 'this man receiveth sinners:' and the Church that faithfully represents him, being commissioned to preach the Gospel to every creature, must not confine her attention to a select party. She must receive all as committed to her charge; and seek and strive to reclaim every wanderer from the fold. The members of the Church of England are all who have been made members of Christ in baptism, who from the time when they personally ratify their vows in confirmation, are admitted, as of right, to every Christian privilege."

"The fallen and corrupt state of man, a truth which is the foundation of all religion, is fatal to the principle of voluntary Churches. The object of a Christian Church is to maintain, and to present continually to the people, 'whether they will hear, or whether they will forbear,' a standard of truth and purity immeasurably above their own. But here we have the blind, corrupt, and self-deceiving multitude choosing their own ways, appointing their own guides, fixing their own standard, and requiring that the devices and desires of their own hearts shall in all things be followed; claiming in fact to govern their rulers, direct their guides, and instruct their teachers. It will be said they take the Bible for their guide! So professedly did all the heretics, who in every age of Christianity, have wrested the Scriptures to their own destruction. So did the two hundred dissenting congregations, who in our own country have lapsed to Socinianism. So do the Socinians of our own day."

"An authoritative Church alone can afford security for the truth; nor is this putting the Church in God's stead, because to that end he has appointed it. It is like a straight and level road, fenced on either side with a creed and a liturgy, along which the feeble may travel with comfort, and the ignorant with safety; while the system of voluntary sects is like an open, boundless common, full of bogs and pitfalls, and crossed with a thousand paths."

"Most of the reformed Churches had established themselves only after a deadly struggle with Popery, which had greatly blended party hostility with their purer motives. Anxiety to avoid what they detested hurried them to extremes; and instead of contenting themselves with rejecting the corrupt inventions which Popery had added to the truth, they rejected with the corruption the truth itself. The apostolic order of bishops was considered as a part of Popish tyranny and pride. The decencies of public worship so happily preserved in the Church of England; her liturgy so scriptural, and transmitted from the purest ages of Christianity; and the orders of her ministry, which had existed for centuries before the corruptions of Rome were known, all were condemned as relics of Popery."

"The Church was deeply tainted with these dreadful principles; and Archbishop Abbott sealed her fate, and that of the monarchy, by promoting them with all his influence * * * *. In the fearful crisis which took place, we shall see God's goodness and care over the Church. Had the great struggle occurred some years sooner the Puritans might have been put down for the time, but it would have been only to renew the contest with every advantage of character, for they would have claimed the honors of martyrdom, while the Church would have been branded as a persecutor. On the other hand, if the question had been delayed, the Church must have gradually sunk, for already were many of her friends desirous to obtain peace and union, even by modifications in Episcopacy, which must have ended in the extinction of the order. But happily Archbishop Laud, by attempting to check the evil, brought the question to a crisis; too late to save the Church from temporary subversion, yet in time to enable her to enter the conflict with her principles not yet compromised, and her character unimpaired."

"In the Church there is every thing to create humility, and to quicken emulation. Her principles of government, and the strictness with which she confines her ministrations to the proper officers, check the intruder who would presume to lay unhallowed hands upon the ark. The strength of her foundations, which enables her to disregard the feeble enmity of opponents, forbids any friend to feel himself of importance."

TEMPERANCE CELEBRATION.

Temperance.—The national anniversary was a glorious day for the cause of moral freedom at least in this city. It gave us abundant reason for believing that the worst tyranny that ever subdued and prostrated the human mind, would soon be overthrown, if its opponents did not relax in their laudable efforts. The cause of temperance, which is the cause of man's restoration to moral freedom, was never more prosperous. Its opponents may deride it as a *temporary fanaticism*, but fear is evidently mingled with their laugh of scorn. They fear for their idols, soon to be cast down. They fear for their temples, soon to be dedicated to a purer worship. They saw in the manifestations of Thursday, the 4th instant, enough to convince them that their empire was shaken to its foundations, and that their reign of darkness could not endure amid the moral light which temperance was diffusing.

This celebration of the national anniversary by the friends of temperance was far more encouraging than any of their preceding celebrations in this city, both in physical and moral strength; both in the number of the participants, and in the zeal which they manifested. The professed advocates of the cause, who assembled to hear the exercises in the Philadelphia Museum, were not less than *two thousand*, of whom about six hundred joined the procession. According to arrangements the different societies proceeded to Franklin Square under the command of their respective presidents, each with its banner, and all the members wearing a badge prepared for the occasion.

The procession having entered the building, the officers, the orator, clergy, and invited guests, and band occupied the platform or stage upon the floor of the saloon, and here also the different banners of the societies were displayed. The seats on the floor, in front of the stage, were reserved for the procession, and were entirely occupied by men wearing the badge of temperance. But these seats were not sufficient for all the professed friends of temperance who were present, and who were not less than 2,000; and therefore the passages were completely crowded by those unable to obtain seats. The galleries, reserved for ladies, were completely filled by them; and upon a moderate computation not less than four thousand persons were in the spacious hall. The committee of arrangements ordered 4000 tickets of admission to be issued, nearly all of which were disposed of.

The procession having entered, the exercises were begun with a very fervent and appropriate prayer by the Rev. Mr. Ide. After several airs by the band, performed in fine style, and after the Declaration of Independence had been read by Mr. Beck, in a very full and clear voice and emphatic manner, the orator of the day, the Rev. Dr. Tyng, delivered his discourse. From the well-known talents and zeal of the reverend orator, already abundantly displayed in this great cause of humanity, much was expected. Little time had been allowed him for preparation; but all who know him, and they are not few, knew that his talents, industry, and devotion to the cause would amply supply this deficiency. We should not do justice by saying that the expectations of his friends were fully answered; for they were more than answered. We believe we are safe in averring that the expectations of every person in that hall were *exceeded*. During the whole of a discourse of not less than an hour in duration, the profoundest silence reigned, and the attention of four thousand gratified auditors was completely engaged. His subject was the identity of the cause of Temperance with that of the American Revolution; and he argued, with the most convincing logic and the most beautiful and forcible illustration, to show that the temperance societies were engaged *now*, as their fathers were in the *revolutionary* days, in the great cause of human rights; in the great work of emancipation from political and moral chains that weigh down and bind both body and soul. He drew a forcible, a vivid picture of the moral elevation for which man was designed, and which he could not reach under political slavery; and he then proceeded to show that the only condition upon which political freedom could be maintained and rightly used, was freedom from the tyranny of degrading, destroying appetite. He forcibly described the mischiefs which this ruinous vice of intemperance had brought upon the land, and told his opponents that upon them depended the preservation of all which cost so much blood, so much mental and corporeal suffering. He exhorted all, of either sex, of every age, to persevere in this glorious work of human redemption, saying that their country required it of them as patriots, their fellow-creatures as philanthropists, and God as responsible beings. We have heard many discourses on our national anniversary, from men of eminent abilities, and some from the most distinguished men of our country; but we do none of them injustice, and Dr. Tyng no more than justice, when we pronounce this as the best we ever heard on a Fourth of July.

This masterly oration being finished, the band played several national airs, and the assembly sung an ode for the occasion, accompanied by the band. The benediction was then pronounced by the Rev. Dr. Barnes, and the assembly dispersed, each convinced that the last Fourth of July was a proud day for the great cause of *temperance* and *humanity*.

During the whole of the exercises the utmost order prevailed. The spacious saloon being hung with the portraits of the revolutionary heroes and sages, every one seemed to feel that he was living in the days of the glorious past, or rather that its noble spirits had revisited the earth, and by their encouraging smiles were approving the scene, and animating the actors to constant and persevering exertion. The galleries also presented an interesting sight.—They were filled with what are commonly called the *fair*, but whom we may, with equal propriety, call the *sober* sex. When every friend of temperance considers that the miseries produced by the desolating vice of drunkenness among men, are poured most profusely upon the head of woman, he must have drawn from this interesting array in the galleries, the most high and holy motives to perseverance in this noble resolution to *abstain from all that intoxicates.*—*Philadelphia World.*

Remarks.—The above description is taken from the Episcopal Recorder of last week, and its language seems to us remarkable. The anniversary was "a glorious day for the cause of *moral freedom*." "The cause of Temperance is the cause of *man's restoration to moral freedom*." The opponents of Temperance, i. e., the Temperance *Society*, are said to "fear for their temples soon to be dedicated to a *purer worship*:" and are represented as upholding the "reign of darkness," which cannot endure amid the *moral light* which temperance is diffusing. And the orator of the day exhorts his hearers "to persevere in this glorious work of *human redemption*."

Most firmly do we believe that men are by nature enslaved to "the god of this world," and that they need a redemption from their bondage—and from intemperance as one of its forms—and a restoration to moral freedom. We believe, however, that this restoration is the work of the Holy Spirit, accomplished through the word and the Church of the living God, and not by any institution of man's device. In chronicling the above celebration, therefore, as one of "the signs of the times," we say to our readers, as we have said before, "Be temperate, and promote temperance by all authorized means, but have nothing to do with the Temperance Society."—We have been told once before that the "reign of darkness" should be dispelled, and "our temples be dedicated to a purer worship:" but the remembrance of the goddess of reason and the French philosophers makes us cling more strongly to the Church and Gospel of our Saviour.

We do not impute to any who have used or sanctioned the above language, principles which we well know they would disavow, but merely advert to the language itself as illustrating that tendency in the society to infidelity which Bishop Hopkins long since acutely pointed out, but of which its friends are, of course, entirely unconscious.

New Publications.—Owing to absence from the city, we have been unable to notice several new publications which have been sent to us. In regard to two of these works the omission is of less importance, viz. the works of the Rev. Henry Scougal, from the press of R. Carter, 58 Canal-street, New York; and the Year of the Church, by the Rev. C. M. Butler, Utica, press of Eli Maynard. The first is well known as an excellent book on practical piety, and the second, to which we shall again recur, we recommend without hesitation, from a knowledge of the author and from the favorable notice taken of it by the Gospel Messenger—than which we have no safer guide in the periodical press. Of the others we annex the titles by way of acknowledgment, and hope to give them all a more particular notice in our next.

Selections from German Literature. By B. B. Edwards and E. A. Park, Professors, Theological Seminary, Andover. Gould, Newman & Saxton, New York. 1839.

The Young Lady's Guide to the Harmonious Development of Christian Character. By Harvey Newcombe. Boston: James B. Dow, Publsher.

My Saviour; or, Devotional Meditations in prose and verse, on the names and titles of our Lord Jesus Christ. By the Rev. John East, M. A., rector of Croscombe, Somerset, England. Boston: James B. Dow, Publisher.

Letters of Eliza Wilkinson, during the invasion and possession of Charleston, S. C., by the British in the Revolutionary War. Arranged from the original manuscripts, by Caroline Gilman. New York: Samuel Colman.

To these we may add "The Young Lady's Home, by Mrs. Louisa Tuthil," of which a venerable clergyman in Connecticut, in whose judgment we place entire reliance, speaks favorably.

Discourses on some of the doctrinal articles of the Church of England, also Lectures on the History of Saint Peter. By the Rev. Henry Blunt, A. M., rector of Streatham, Surrey; late Fellow of Pembroke College, Cambridge; and Chaplain to his Grace the Duke of Richmond.

The author of these discourses appears to be a pious and amiable man and a zealous preacher; and his style is smooth and well adapted to the capacities of the generality of readers. With such qualifications in the author, the present work would have proved a valuable acquisition had it been formed on solid and consistent principles of theology. In our judgment, however, such is not the fact. Mr. Blunt says in the preface: "So far as the author knows himself, he believes he is not entrammelled by any human system." Not to be entrammelled by a system means, for the most part, not to be guided by a system; and not to be guided by a system is generally the way to be betrayed into inconsistencies. Mr. Blunt, we think, has not escaped this danger. His mind, like that of many others in the Church at the present day, seems to be in a transition state; disengaged, in a great measure, from what is called the Calvinistic theory, without the vision or courage to take in any other in its place. In this state of mind a man is apt to affix conflicting interpretations to isolated passages, and regard their incongruities as a proof of his independence, while in truth he is guided now by one system, and now by another. We do not deny that a man may rightfully—whether *wisely* is another question—reject all human systems in theology; but in this case he must, at least so it seems to us, if he would think and write consistently, form a system for himself. We refer to Mr. Blunt's discourses on the articles as a proof of the correctness of this remark. See particularly the discourse on the seventeenth article. His discourses on the tenth, eleventh, and twelfth articles are formed, though the author would not allow it, on the theory of a particular redemption; while in his discourse on the twenty-seventh article, that on baptism, he has the following excellent remarks which we confess it to be beyond our power to reconcile with his less enlarged views on justification. Having quoted the twenty-seventh article he says:—

"Our Church declares, then, in these words, that by 'regeneration or new birth,' they that 'receive baptism rightly are grafted into the Church,' and have 'the promises of forgiveness of sin, and of their adoption to be the sons of God, by the Holy Ghost, visibly signed and sealed.' Now let us endeavor to discumber ourselves of all human systems, and forgetting

the long, and angry, and bitter controversies which have arisen upon these points, refer simply to the word of God, and discover how far the Church is borne out, in these her declarations, by the authority of that word, from which, as Christians, and especially as Protestant Christians, we can desire no appeal.

"We commence, then, as the most striking and remarkable of all the declarations of Scripture upon this head, with the words of the text, 'Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour.'

"Here, then, is a case in which the Spirit of God, speaking of baptism, uses the phrase, 'The washing of regeneration,' as synonymous with it, meaning therefore, unquestionably, that the washing of baptism is the sign and seal of the washing of regeneration; and therefore fully authorizing our Church to use the language which we have seen that she adopts respecting this important sacrament.

"That this is no isolated passage, but that the general tenor of Scripture bears us out in expecting these great things from Christian baptism, when 'rightly received,' may easily be demonstrated. We find St. Peter replying to the inquiry of the three thousand converts on the day of Pentecost, 'What shall we do?' 'Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call.' And again, 'Arise, and be baptized, and wash away thy sins, calling upon the name of the Lord.' Acts xxii. 16. So also in Eph. v. 26, 'That he might sanctify and cleanse it with the washing of water, by the word.' And no doubt, grounded upon this, and similar statements in holy writ, is that declaration of the Nicene Creed, which has been in use in the Church of Christ since the year 339, 'I acknowledge one baptism for the remission of sins.' While in perfect agreement and consistency with this belief, we are informed that it was the practice of the Christian Church in the East to sing after baptism the thirty-second Psalm, 'Blessed is he whose transgression is forgiven, whose sin is covered,' &c., and, according to St. Ambrose, that 'the priest spoke to the person baptized in this manner, God the Father Almighty, who hath regenerated thee by water and the Holy Ghost, and forgiven thee thy sins,' &c., clearly showing that the primitive Church took for granted that the spiritual effects, the 'inward and spiritual grace' of the sacrament were its accompaniments in every case in which it was 'rightly received.' Indeed St. Paul himself assumes, with the same feeling of Christian charity, the same truth with regard to his Galatian converts, when he says, 'As many of you as have been baptized into Christ have put on Christ.' And to show that in this passage the apostle does not intend by the phrase 'putting on Christ,' merely to express that they had adopted a Christian profession, he continues, 'there is neither Jew nor Greek, there is neither bond nor free, there is nether male nor female, for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise.' In which passage the apostle evidently intends by 'putting on Christ,' the putting him on spiritually, as well as professedly, the being 'renewed in the spirit of their mind,' and the putting on 'the new man which after God is created in righteousness and true holiness.' So far is he from saying this in a merely general manner of the Galatians as a Church, that he adopts a form of speech when he says, 'As many of you,' which clearly individualizes, as much as our Church does when she teaches us to thank God for the bestowal of the blessing in every particular case. And yet it would indeed be difficult to imagine that of all these Galatian converts, not one was ever found who deserted the faith to which he had been brought, or forfeited the spiritual blessings of which he had at baptism been made partaker, or, as our Church expresses it, 'fell from grace given.'

A Charge delivered to the clergy of the Diocese of Quebec. By George J. Mountain, D. D., Lord Bishop of Montreal, (administering that Diocese,) at his primary visitation, completed in 1838.

Churchmen in these United States feel a deep concern for the welfare of the Church in the Canadas, and will read with great satisfaction the following extracts. The author is a son of the Right Rev. prelate through whose exertions the Church was organized and established in these provinces, and he presides with much dignity and usefulness over the charge committed to him by the Holy Ghost. There is great good sense in the whole charge, of which the following extracts are a fair specimen:—

THE LATE BISHOP STEWART.

"Among the difficulties now attaching to the charge, is one circumstance which in another point of view would seem to by an eminent advantage—namely that I have to take up and carry on the labors left to me by such a man as the bishop of Quebec. It is not my purpose to enlarge upon the character of that devoted servant of the Lord, whose race, in our weak apprehension, seems to have run out too soon. Upwards of a year has now elapsed since his decease, and in accordance with the voice which was lifted to lament him in every quarter where his name had been known, we have rendered our testimony, in different ways, to his zeal in the cause of that Master for whom it was his glory to spend and to be spent. We all personally loved him: many of us were specially obliged to him, and for myself I can truly say, that his long and unvarying friendship for me is among the most treasured recollections of my life. But with such a name as he had and so nobly earned, and with some advantages at his command which I do not possess, he has bequeathed to me a task in the execution of which you will feel that I can ask no fitter prayer from you than that a portion of that spirit by which he was animated may be shed down upon me from the Father of lights."

THE CHURCH IN ENGLAND.

"I do believe that there never was a period in which the Church of England, considered as a whole, presented an aspect so satisfactory as at this day. I do not mean to say that the Church Establishment is faultless, or that any branch of the Church on earth will ever be totally and literally *without spot or wrinkle or any such thing*. We shall always have reason, if perfection be insisted upon, to say, as was said in a latin distich by one who was a burning and shining light in the Church of England,—

They want that the Church should be free from every speck:
This the present life denies: the future life will afford it.

But when we see what a spirit, within the memory of living man, it has pleased God to shed down upon the Church; how many evils have been corrected, and what new life has been infused into the whole system; when we witness the sincerity and the fervor with which Christ crucified is proclaimed by the clergy; when we behold with what true fidelity and zeal, a great and still increasing portion of that body devote themselves to the labors of the pastoral charge, and what care is taken by the rulers of the Church, to preserve a high standard of character and qualifications among her ministers; when we contemplate the variety and the magnitude of efforts made within the Church for the diffusion of spiritual blessings at home and abroad; when we look at the prodigious multiplication of our places of worship in England, and the progressive enlargement of associations for the promotion of education and the communication of religious light, and then turn our regards to what is done, with little aid from the state, for distant dependencies of the empire, and darkened corners of the earth, for Colonist, for Gentile, and for Jew; when we see what an energetic piety, what a noble munificence in religious works, what a love for the national establishment, what a growing attachment to Church principles, is manifested among the laity as well as the clergy, and is found often in the highest orders of the realm; when we consider that although the establishment of colonial bishoprics is still lamentably insufficient and most unworthy of the empire, yet the formation of two sees in the West Indies, and four, including Australia, in the East, has taken place within the recollection of all here present, we have surely good ground to bless the name of our God, in the synoptical survey of these interesting facts, for the mercy which he has granted to us, with all our sins, that our Church should not fall behind in the race; and we should be encouraged to believe that He has not cast her off, but that a distinguished part is reserved for her in forwarding the blessed consummation, when *the earth shall be filled with the knowledge of the glory of* God, *as the waters cover the sea.*"

THE CHURCH NO SECT.

"We ought to honor and to imitate all who love the Lord Jesus Christ in sincerity, although they *walk not with us*. And it would be as difficult to deny as it would be criminal to wish to deny that the blessing and grace of God is often with those whose ministry we regard as irregularly constituted. But with all this, I conceive that we place ourselves in a very false position, and fail to act, in one point, the part which God has assigned to us in the world, if ever we adopt that language or lend ourselves to those proceedings in which the Church is regarded as a sect among sects. It is quite foreign to my purpose to argue here the question of Episcopacy: but if we believe that the apostles founded and framed an Episcopal Church; if we trace the plan of such a Church in the Scriptures; if following up our inquiries to throw light on the question by comparison of Scripture with early ecclesiastical records, we arrive at that conclusion which enables us with the incomparable Hooker to challenge the opponents of our system, that they show *but one Church upon the face of the whole earth*, from the apostolic times to the Reformation, that was not Episcopal; if all the remnants of ancient churches now existing in the East have preserved this constitution from their beginning, and our own Church has opened interesting communications with them which may be designed to lead the way to their renovation in holy communication with ourselves; if the real strength of Rome consists only in the multipiied divisions and unseemly disarray of the Protestant Churches; if this can never be cured, so long as the vicious principle is admitted that Christians may lawfully form new societies, and create new ministries at will; if it was the singular blessing of our own, among other Churches at the Reformation, to preserve the ancient order and the uninterrupted succession of her hierarchy; if lastly these principles are so pointedly recognised, so fully received and acted upon in her practice, that we accept the orders as valid, of a Romish priest who recants, although we reordain all Protestant ministers who pass over to us from Non-episcopal Churches, then, with this chain of facts before our eyes, I do conceive that we are wanting alike in our consistency as Churchmen, and our duty in the Church universal, if, swayed by the stream of prevailing opinion, studying an ill-understood popularity, or even prompted by an amiable spirit of conciliation, we consent to prejudice the exclusive character of our ministry, and voluntarily descend from the ground which we occupy with our people and other Protestant Episcopalians, as a distinct and peculiar body among the Churches."

PROPRIETY OF CLERICAL DRESS IN COMMON LIFE.

"I confess myself to be one of those who seriously regret, that the revolutions of fashion have, in their ordinary dress, assimilated the clergy to the laity. It will be said indeed, and truly, that if the heart is unsanctified, the restraint of the garb will do little to make an efficient minister, and that if the heart be right towards God, and really possessed by the love of Christ, the guise of the outward man is a matter of very inferior concern. But there will always, in large bodies of men, be some to whom such a memento would be useful, making it familiar to them, as the sign upon the hand and frontlet between the eyes, that they are *set apart to* God, and operating as a check upon some infirmity of nature, or a guard against the influence of some casual temptation: but it is chiefly perhaps in the effect upon *others* that the benefit is felt: more reverence is engendered for religion among the unthinking part of the world, who are the most affected by that which meets the eye, and this is one step gained: and it is still another recommendation of the practice, that the ideas of seriousness and solemnity thus familiarly associated with the profession, would, as I cannot help believing, keep out of it some persons whose testimonials, with their own attainments, may procure them admission, but who partake too much of a light and worldly spirit, to be an acquisition to the Church."

Church of the Ascension.—It ought to be known that the conduct of the Rev. Dr. Cutler, who officiated in the Church of the Ascension on the day of the fire, was such as it ought to have been. Dr. Cutler *remained in the pulpit until the people had moved in a mass to the door*; when he returned to the vestry-room, changed his gown for his coat, and, collecting Dr. Eastburn's robes, carried them to his house.

To Correspondents.—Received "J. C.," "M. N. M.," and "S. W."

SIXTH ANNUAL REPORT

Of the Board of Managers of the Young Men's Auxiliary Ed. and Miss. Society of the Prot. Epis. Church in the City of New York.

PROCEEDINGS.

The sixth anniversary of the society was celebrated at St. Bartholomew's Church, on the evening of April 1st, 1839; the President, the Rev. J. F. Schroeder, D. D., presiding.

A number of the clergy of the city and neighborhood were present on the occasion.

After devotional exercises conducted by the president, the Annual Report of the Board of Managers was read by him.

On motion of the Rev. R. C. Shimeall, seconded by the Rev. Wm. Allanson, missionary at Medina, Orleans county, it was

Resolved, That the Annual Report be accepted, printed, and extensively circulated among the young men of our Church, with the view of enlisting their sympathies in the promotion of the objects which it contemplates.

On motion of the Rev. M. Eastburn, D. D., seconded by the Rev. L. P. W. Balch, it was

Resolved, That we recognise the truth of the fact, that the spiritual wants of *all men*, for whom Christ died, appeal to our Christian sympathy, and call for our active and untiring efforts in the Redeemer's cause.

Addresses were delivered by the reverend gentlemen who moved or seconded the resolutions. The society then adjourned to Monday, April 8, for the election of officers; and the meeting was closed with devotions by the president.

REPORT.

To Him "from whom cometh every good and perfect gift," we render devout thanks for the opportunities which have been afforded us as a board of managers during the past year, to devote our efforts to the Redeemer's sacred cause. We have continued to open and close every meeting of the Board with religious exercises; and as our prayers and praises having a reference to the extension of Christ's kingdom, have been offered as we trust in faith, we indulge the pleasing thought, that we have been cherishing the spirit of prayer in our hearts, and have felt a more lively interest than ever in the accomplishment of that great event towards which all our labors as a society are directed—the fulfilment of our divine Master's promises, in the universal prevalence of his religion to the blessedness of men and to the praise and glory of his name. We are encouraged in being able to record the fact, that the members of the Board, comprising a delegation of three young men from each Protestant Episcopal church in our city and in Brooklyn, manifest an unabated ardor in the prosecution of the twofold object which we have proposed,—the education of young men for the ministry of the Gospel, and the support of missionaries in the employ of the Domestic and Foreign Missionary Society of our Church, and of the Education and Missionary Society of the Diocese of New York.

OPERATIONS.

During the past year we have contributed to the support of four young men, who are prosecuting collegiate or theological studies; and we have paid the stipend of six missionaries, including five in our own country and one in foreign parts.

BENEFICIARIES.

Two of the beneficiaries on our list are members of Washington College, at Hartford, Connecticut; one is a pupil in the Episcopal Institute at Troy; and one a scholar at Trinity School in this city. For all these young men the Board desire to manifest a special regard, and to evince at all times a lively interest, both in their mental cultivation and their progress in those gospel graces which will fit them to illustrate in their lives the holy doctrines which they hope one day to preach to a guilty world. Two of these to whom we once afforded pecuniary aid as beneficiaries, have, during the past year, been admitted to holy orders in our Church, and are at this time usefully occupied as parochial clergymen, in dispensing a better treasure unto others,—even the unsearchable riches of Christ. The thought of being thus instrumental in sending forth laborers into the Lord's vineyard, who may be winning souls for him, is cheering to our hearts. We therein do rejoice, yea, and will rejoice.

MISSION IN NEW YORK.

The duty of not neglecting our immediate vicinity, while we extend our benefactions to more distant regions of the earth, we have endeavored to fulfil, by providing the usual stipend for two missionaries in this diocese. And when we peruse the heart-touching record of that destitution of sanctuary privileges which prevails in many sections of our state, and the thrilling accounts of the deprivation of missionaries, we are well satisfied that this, the earliest selected portion of the missionary field that engaged the interest of the Board, will not cease to be duly appreciated in our dispensing the pecuniary means which God may place at our disposal.

MISSION IN TENNESSEE.

The Diocese of Tennessee has attracted our particular attention, ever since the visit paid to our city, four years since, by Bishop Otey.—The thrilling statements and the eloquent appeals which he then made, in behalf of the valley of the Mississippi, and more especially his own portion of the Lord's vineyard, none of us who heard them, can fail to bear vividly in mind. We then determined that, by the help of God, we would do something for the spiritual good of those, over whom this able and devoted man had been appointed the chief shepherd; and we accordingly resolved to appropriate $250 annually, to pay the customary stipend of a missionary in his diocese. This we have now done for four years past, and have had reason to rejoice, (from communications with which we have been favored by Bishop Otey, and from other sources of information,) that as our Church has proceeded westward, in her progress from the ocean toward the mountains, we have strewed in her pathway at least some small tributes of our sincere devotion, and have sustained one of the missionaries who bear her standard as she has gathered, and is still gathering trophies to the praise of the Redeemer.

ONEIDA MISSION IN WISCONSIN.

This has always been with us a favorite object, in the indulgence of whatever feelings in the cause of missions it has pleased God, by his Spirit, to awaken and to foster in our hearts. Once a populous and powerful tribe, among those aborigines of our country who had sole possession of the interminable forests that covered all the soil and skirted the rivers of the state which we now call our own, the Oneida Indians, driven on three occasions farther and yet farther westward, are at last, as they hope, peacefully settled, in the neighborhood of Green Bay, at Duck Creek, in Wisconsin Territory.

At one time they were residents at Oneida Castle, near Oneida Lake, in the centre of the State of New York; had learned to prize and to enjoy the blessings of civilization, and were, as is well known, greatly attached to the venerated Bishop Hobart, on account of the kind concern which he always manifested for their welfare; so that they bore with them their affectionate attachment to him on their migrating to the "far west."

It was in the year 1830 that they began to remove thither; and in the years 1836 and 1837, the particular spot which they now occupy was assigned to them by our general government, and certain funds at the same time granted, for the expenses of procuring and settling the country.

When on their way to Washington to effect a ratification of their treaty, several of their chiefs, in company with their missionary, the Rev. Mr. Davis, were in our city, and were introduced to the Domestic Missionary Committee of our Church, whom the principal chief, Daniel Bread, addressed, through an interpreter, with characteristic native Indian eloquence. "When we moved from this state, and took up our abode at Green Bay," he said "we did not let go your hand: we have always felt, and still feel, as though we had you by the hand." "The Great Spirit," said he, "has planted a tree here; its branches are great. They spread far and wide. Its fruit furnishes nourishment and strength to many who would perish without it. It is freely offered to the *red* as well as to the *white* man." "We hope that your labor for our spiritual good will not be altogether in vain; that the red man will be wise and profit by it; that he will partake more abundantly of the fruit of this tree; that he will eat and live for ever." And speaking in the name of all the chiefs, the red man of the woods pronounced this memorable language:—"We have laid aside the ways of our forefathers, and followed the advice of our Christian friends; and we find that to be best for us."

(*To be Continued.*)

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION

Friday, July 19, Westchester, *Westchester county.* 20, Eastchester.

Eighth Sunday after Trinity, July 21, A. M. New Rochelle; 4 P. M., Mamaroneck. 22, Rye. 23, Whiteplains. Festival of St. James the apostle, Thursday, July 25, Bedford, ordination A. M., confirmation P. M. 26, North Salem.

Ninth Sunday after Trinity, July 28, Patterson, *Putnam county.* Tuesday, 30, Lithgow, *Dutchess county.* 31, Pleasant Valley, August 1, Christ Church, Poughkeepsie.

Tenth Sunday after Trinity, August 4, A. M. Ballston Spa, *Saratoga county*; 4 P. M., Saratoga Springs; 5, Herkimer, *Herkimer county*, 3 P. M. Laying of corner-stone.

Eleventh Sunday after Trinity, August 11, Morristown, *St. Lawrence county.* Tuesday, 13, Ogdensburgh. 14, Lisbon. 15, Waddington. Saturday, 17, Potsdam.

Twelfth Sunday after Trinity, August 18, Canton, Tuesday, 20, Malone, *Franklin county.* Thursday, 22, Plattsburgh, *Clinton county.*

Thirteenth Sunday after Trinity, August 25, Ticonderoga, *Essex county.* Wednesday, 28, Hampton, *Washington county.* 29, Granville. Saturday, 31, Fort Edward.

Fourteenth Sunday after Trinity, September 1, A. M., Sandy Hill; 4 P. M., Glenn's Falls, *Warren county.* Tuesday, 3, *Schenectady*, institution A. M., confirmation P. M. Thursday, 5, Marlborough, *Ulster county*, consecration A. M., confirmation P. M. 6, Walden, *Orange county*, ordination A. M., confirmation P. M.

Fifteenth Sunday after Trinity, Sept. 8, Phillipstown, *Putnam county*, ordination A. M., confirmation P. M.

Sixteenth Sunday after Trinity, Sept. 15, St. Mary's Church, *New York.*

Seventeenth Sunday after Trinity, September 22, Astoria, *Queen's county*, institution A. M., confirmation P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally, prior to the bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

CALENDAR.

JULY.

21. 8th Sunday after Trinity.
25. St. James.
28. 9th Sunday after Trinty.

DIED,

In Frankfort, Ky., July 5, Sarah Hester, daughter of Rev. Willard Presby, aged nearly nine months.

NOTICES.

The Rev. Edward Y. Higbee, will preach a quarterly sermon on Sunday evening, the 28th instant, in the Mission Church of the Holy Evangelists, in Vandewater-street, when a collection will be taken up to aid the funds of the church. The friends of the City Mission Society, and Episcopalians in general, are respectfully invited to attend. Service to commence at 8 o'clock.

At a meeting of the Missionary Board, July 17, 1839, the following appointments were made:—

Albany county, West Troy, Rev. Alvi T Twing.
Delaware county, Walton, Rev. Robert Campbell.
Franklin county, Malone, Rev Alexander Cull. deacon.
Herkimer county, Little Falls. Rev Thomas Towell.
Herkimer county, Herkimer, ———— ————
Onondaga county, Fayettville, Rev. John P. Fenner.
Onondaga county, Pompey and Jamesville. Rev. Stephen C. Millek.
Otsego county, Gilbertsville and Exeter, Rev. John Hughes.
Otsego county, Oneonta and Otego, Rev. Andrew Hull.
Thomas C. Butler, Secretary.

The Churchman's Almanac for 1840.

Secretaries of Diocesan Conventions will confer an especial favor upon the subscriber, by forwarding their latest journals immediately on receiving this notice, to the address of Louis Sherman,
June 22, 1839. tf 142 Fulton st.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 10th inst., has received the following contributions, viz.

By the hands of the Rev Nathaniel S Richardson, rector of Christ church, Watertown, Conn, for domestic missions, $23. Remitted by the Rev Edward C McGuire, weekly offerings of St George's church, Fredericksburg, Va, for domestic missions, $31 89. By the hands of the Rev A P Prevost, rector of St John's church, Canandaigua, Western New York, for domestic missions, per T C Butler, $20. By the hands of W W Taylor, Esq, Postmaster, Michigan City, Indiana, offerings of Trinity church, in that place, for six months, $33. By the hands of W H Robins, Esq, received from St David's church, Cheraw, S C, offerings for six months, $46 90, of which one half is for the foreign committee, $23 45. By the hands of the Rev. John A Hicks, rector of Trinity church, Rutland, Vt, through C J Aldis, Esq, $8. By the hands of the Rev N N Cowgill, through the Rev J D Carder, collection at Shelbyville, Ky, $9 68. By the same hands, offerings of a dying boy, of the same place, $5. Total receipts, $154 02.

July 17, 1839. James Swords, Treasurer.

NEW YORK BIBLE AND PRAYER-BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums:—

From Female Auxiliary Society of Zion Church, Butternuts, by the Rev. A. B. Beach, rector, $5; annual subscriber, $2—$7.

Contributions, donations, and annual subscriptions now due, will be thankfully received at the Bank of America, by Thomas Browning, Treasurer,

Or at the Depository, 28 Ann street, by Thomas C. Butler, agent

Where may be had the Society's Bibles, Testaments, and folio, octavo, and 18mo, Prayer-books.

GENERAL THEOLOGICAL SEMINARY.

⁂ The contribution of Christ Church, Shrewsbury, in the Diocese of New Jersey, which was acknowledged in the last number of the Churchman, was received from the Rev. Harry Finch, rector of that church and an alumnus of the Seminary by the hands of the Rev. W. R Whittingham, D. D. Wm. H. Harison, Treasurer.
New York, July 17, 1839.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the Protestant Episcopal Education and Missionary Society of the Diocese of New York acknowledges the receipt of the following sums:—

From the Rev. A. P. Prevost, rector of St. John's Church, Canandaigua, half yearly contribution, by the hands of Mr. T C Butler, $10 for Education, and $15 for Missionary Disposable Fund. From Henry Laight, Esq, donation, $25, for Missionary Disposable Fund. Total, $50.

C. N. S. Rowland, Treasurer, 55 Water st.
July 17, 1839.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums:—

From Rev. Charles Breck, Wellsboro, Penn, $5; Rev. A. P. Prevost, rector of St. John's Church, Canandaigua, half yearly contribution, $5; annual subscription, $1.—$11.

The treasurer requests to say the above is all he has received the past two weeks. That the contributions thus far are much short of last year's, while the publication and distribution of tracts far exceed the preceding year. He hopes Episcopalians will not allow the next anniversary to exhibit a decline in their kindness and liberality when their increased favors are so much needed.

Contributions, donations, and annual subscriptions now due, will be thankfully received at the Bank of America, by Thomas Browning, Treasurer.

Or at the Depository, 28 Ann street, by Thomas C Butler, agent

Where may be had the society's tracts.

The subscriber having received as half yearly contributions from St John's church, Canandaigua, by the Rev A P Prevost, rector, the following sums of money:

For Domestic Missions, $20; Protestant Episcopal Sunday School Union, $10, Missionary Branch of Education and Missionary Society, $15; Education Branch of Education and Missionary Society, $10; Protestant Episcopal Tract Society, $5—$60.

Which money he has handed over to the treasurers of the respective societies.

Thomas C. Butler, Union Depository, 28 Ann-st.
New York, July 17, 1839.

Dr. Rudd will please to insert the above in the Gospel Messenger.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The treasurer of the General Protestant Episcopal Sunday School Union acknowledges the receipt of the following donation:—

From the half-yearly contributions of St. John's church, Canandaigua, by the Rev A P Prevost, rector, $10. John W. Mitchell,
Treas. of Gen. Prot. Epis. S. S. Union.
New York, July 17, 1839.

CITY MISSION.

The treasurer of the New York Protestant Episcopal City Mission Society acknowledges the receipt of the following sums since April 30.

The collection at the anniversary meeting, including the tickets in the plates, $200 77; from Martin Hoffman, annual subscription, $25; Miss A S, $2; Dr James Stuart, annual subscription, $10; C N Rowland, annual subscription, $10; P J McDonald, do, $5; D Colden, do, $10; a lady, do, $100; Miss Templeton, do $10; E Riggs, do $20; the collection in St Thomas' Church, $276 43; from Rev T H Taylor, D D, a contribution of Grace church, $300; J Grosvenor, annual subscription, $20; Mrs James Sheafe, do, $20; J F Sheafe, $20—Total, $1029 50.

Lewis Philips, Treasurer, No. 54 Wall-st.
July 17, 1839.

PRESS DEPOSITORY.

No. 142 Fulton-st.

Letters have been received at the N. Y. Protestant Episcopal Press, up to July 18, from the following persons, viz.

W Marshall, sen, Philadelphia, with remit; D C Page, Natchez, with remit; Rev Moses Marcus, Boston, Mass, with remit; Rev William C Cooley. Peekskill, N Y, with remit; Rev Richard Cox, Troy, N Y; Rev R S Adams, Louisville. Ky; Marsh, Capen, Lyon & Webb, Boston, Mass; G & J Robinson, Liverpool, England, 2; Rev W F Walker, Troy, N Y; Rev J W Brown, Astoria, L I; Henry L Harvey, Erie, Pa; Rev W Presby, Frankfort, Ky; Rev Dr Hale, Geneva, N Y; Rev David Griffith, Moorestown, N Y; T J Spooner, Fort Hamilton, N Y; Postmaster, Selma, Ala.

UNION DEPOSITORY.

28 Ann-street.

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending July 18th from the following persons, viz.

T M Moore, Indianapolis, with remit, Thomas Latimer, Philadelphia; Rev A T Twing, West Troy, with remit.

Packages forwarded by the Episc. S. S. Union, during the week ending July 18.

Rev H M Davis. Kingston, N Y, one package, per steamboat, General Jackson; D Brunner, Baltimore, one package, per schooner E A Stevens; Rev W H Walter, Schenectady, care of J M Woodward, Albany, one package, per towboat Madison; Rev A T Twing, West Troy, one package, per towboat Pattison; J & J N Bogert, Geneva, one package, sent to J & H G Langley, Chatham-street; George F Worthington, Annapolis, care of Armstrong & Berry, Baltimore, one package, per schooner Hornet; E Wiley, Savannah, one package, per brig William Taylor; Belknap & Hammersley, Hartford, Conn, one package, per steamboat Bunkerhill.

HISTORY OF THE CHURCH. By Rev. F. L. Hawks, D. D.

It is probably known to most of the members of the Protestant Episcopal Church in the United States, that for some years Dr. Hawks has been engaged in collecting materials, both at home and abroad, and in writing the history of the several dioceses of the communion to which he belongs.

That he is entitled to the confidence of Episcopalians, in his undertaking, is shown in the following request of the General Convention of the Protestant Episcopal Church in the United States.

Resolved, That the Rev. Dr. Hawks is earnestly requested to proceed. with such despatch as his other engagements and the importance of the work shall allow, in the discharge of the great work intrusted to him by this Convention, as historiographer of the American Church.

The second volume of the above work is just published, and now ready for delivery.

It is comprised in five hundred and thirty-six pages royal octavo, and has been got up in a style equal to any book ever issued from the American Press. Published and sold by

JOHN S. TAYLOR, Brick Church Chapel.

N. B. Clergymen and others holding subscriptions to the above are requested to forward them to the publisher as soon as practicable.

July 19, 1839. 12t.

TROY EPISCOPAL INSTITUTE, *for the Education of young gentlemen*—Rev W F Walker, A. M., Principal and Proprietor. The list of the officers and students of the Institute, as presented by the catalogue for the term commenced November 1st. 1838, ending April 10th, 1839, exhibits encouraging evidence of the good will of the public toward the design of the Principal, and gives satisfactory assurance of the permanent success of his plan. The tribute of a thankful acknowledgment is hereby cheerfully tendered.

Design.—The design of the Institute is to unite, and very decidedly, *moral* with intellectual culture; to have regard to the heart as well as the head; to educate for eternity as well as for time.

Instruction.—The course of instruction in the department of morals, is adapted to the pupil. It embraces Moral Philosophy, Evidences of Christianity, Bible history, the study of the Bible, and Catechetical instruction.

The intellectual course embraces all the ordinary English branches necessary to business and commercial pursuits; additional facilities for instruction in the higher departments of learning, with reference to College requirements, to Teaching, the Professions and Civil Engineering; also in Vocal Music, Drawing, and the Modern Languages.

The Laboratory is furnished with apparatus sufficient for the requisite illustrations in the several departments, and to exhibit practically the several subjects connected with the course of study.

Requirements.—The admission of pupils is restricted to no particular age. But diligent attention to the performance of duties and propriety of deportment, are expected of all who become members of the Institution.

Reports.—A daily record of the deficiencies of pupils in their several classes is kept by each teacher, which is weekly submitted, by the Principal, to each pupil; and at the expiration of every four weeks, to the parents or guardians of each, in the form of a report.

Examinations.—An examination is held every Friday of the division under the several instructers, in rotation, and a general examination of all the divisions at the close of each term. These examinations are open to the friends and patrons of the Institution.

Terms.—The Academic year embraces forty-six weeks in two terms of twenty-three weeks each.

Vacation.—There are two vacations in each year; one of four weeks at the close of the first term, and one of two weeks at the close of the second.

Expenses.—Board and Tuition, and all requisites, (payable half-yearly in advance,) $230 per annum.

No deduction made for absence; nor will any pupil be received for less than a term.

Next Term.—The next term will commence Wednesday, May 1st, 1839. Applications for the admission of pupils should be made as early as possible.

April 25. tf

THE ETON LATIN GRAMMAR.—Just published by Louis Sherman, 142 Fulton street, "The Eton Latin Grammar;" with the rules for the genders of nouns, the preterperfect tenses of the verbs, syntax and prosody given in English; together with rules for construing and a short system of Rhetoric, First American edition. Edited by the Rev. James Coghlan, A. B., Queens College, Cambridge (England,) and Rector of St. Paul's church, Flatbush L. I., New York.

"Nullum munus Reipublicæ afferre majus meliusve possumus, quam si doceamus atque erudiamus juventutem."—*Cicero.*

The reputation of the little work now offered to the American public, as a book most admirably calculated to initiate the student in the elements of Latin Grammar has long been established in England. That it is the Grammar used in the first classical institution of Great Britain may of itself be considered a recommendation to the unprejudiced teacher, and when to this it is added what is well known to be the case, that, with very few exceptions, *it is the Grammar used all over England* wherever the classics are taught, it would seem needless to say more, in order to claim for it the notice and serious attention of those gentlemen who are engaged in the important duty of educating the youth of the country.

If the attention of the public be once fairly attracted to this elementary work, there is no doubt that it will be ceive a large share of their patronage, for its merits as a school book, are unquestionable; since they have long been attested by the seal of approbation from multitudes of scholars by whom it has been adopted.

ASTORIA FEMALE INSTITUTE.—Rev. J. W. Brown, A. M. Rector.—This institution, located at Astoria, (late Hallett's Cove,) Long Island, is now in full operation. The Rector, who is also the principal teacher of the institute, will be able to accommodate two more boarding pupils in his family before the completion of the institute building in August next, if application is made soon.

An elderly lady, in all respects qualified to take the charge of the household department, has been engaged as matron. Miss R. C. Brown, late principal of the Hallett's Cove Female Seminary, is Governess, upon whom, in conjunction with the Rector, and four assistants of experience in the profession, the entire charge of the pupils will devolve.

The number of boarding pupils will after August next be limited to thirty. Masters are engaged for the more advanced pupils in French and instrumental music.

A complete apparatus to illustrate the circle of the physical sciences has been purchased as the property of the institute.

The first annual catalogue is in preparation and will soon be published.

Circulars, containing cards, &c. may be had at the office of the Churchman, and at the principal book stores.

Each pupil is expected to come provided with bed and bedding, a silver cup, fork and spoons, and six towels distinctly marked. She is also expected to possess as her own property a Bible and Book of Common Prayer.

The delightful and healthy location of the institute, the beautiful grounds by which it is surrounded, and its vicinity to the city, render it peculiarly desirable as a place of education.

Applications to be made (post paid) to the Rector at the institute, or to John L. Riker, Esq. 131 Fulton street, New York. May 25,3m.

HAWKS' CHURCH HISTORY.—A narrative of events connected with the Rise and Progress of the Protestant Episcopal Church in Maryland. Being vol 2 of Contributions to the Ecclesiastical History of the United States. By Francis L. Hawks, D D. Just published, and for sale by Louis Sherman, 142 Fulton st.
June 22, 1839.

A CARD.—Mrs. Edwards, (formerly Miss M. Oram,) informs her friends and the public generally, that she has opened a Boarding and Day School, at No. 1 Albany street, corner of Greenwich, and is now ready to receive pupils.

The course of instruction will include all the branches of the French and English languages, necessary for a female education, and for which the best masters will be engaged.

References,—Mrs. J. Waddington, Mrs. Dr Van Renssalaer, Rev. Dr. Milnor, Rev. Dr. Wainwright, Rev. Dr. Whittingham.

Terms made known on application at the school.
June 1, 1839. 2m.

TO LET OR LEASE FOR AN EPISCOPAL FEMALE SEMINARY—The well known Flushing Institute, occupied for the last seven years by W. A. Muhlenberg, D. D. as a Seminary for boys. It is beautifully situated within the limits of the village on a rising eminence, commanding a fine view of the surrounding country. The building is three stories high and basement, one hundred and eleven feet front, and forty-six feet deep, supported by columns. The outbuildings are numerous. Attached to the premises are six acres of ground well ornamented with trees and shrubbery. The whole is admirably calculated for the purpose for which it is intended. It is believed so fine an opening for an extensive Female Seminary is seldom presented. To a clergyman or some suitable person the terms for the above premises will be moderate. For further particulars inquire of or address Jehiel Jaggar, Flushing, L. I. or Jaggar & Varick, 150 Front st. New York.
May 25, 1839.

ORGANS.—The subscriber offers for sale the following Church and Parlor Organs:—1 swell organ in a painted case, (imitation of oak,) suitable for a Church; 1 do do in a mahogany case; 1 do do in an elegant Gothic case; 3 small Chapel organs, without a swell; 2 elegant parlor organs, four stops; 3 do do two stops. Inquire at the manufactory in Centre st. east end of Canal st.
May 25, 1839. tf. Henry Erben.

BLUNT'S WORKS.—Lectures upon the history of Abraham and Jacob, in 1 vol. 12mo. Lectures upon the history of St. Paul, in 1 vol. 12mo. Lectures upon the history of our Lord and Saviour Jesus Christ, in two vols. 12mo.

Hare's Sermons.—Sermons to a Country Congregation. By Rev. W. H. Hare. First American edition, in 1 vol. large 8vo.

Bunyan.—The Life, Times and Characteristics, of the author of "Pilgrim's Progress." By the author of the "Life and Times of Whitefield," in 1 vol. foolscap 8vo. with elegant steel engravings.

Louis Sherman, 142 Fulton street.
May 18, 1839. tf.

MISS DRAPER'S SEMINARY,—Hartford, Conn.—The year is divided into two terms of twenty-two weeks, each commencing the second Wednesday in September, and first Wednesday in March. Two weeks vacation in winter and six weeks in summer.

Terms:—Tuition in English for a term of twenty-two weeks, $16; music with use of instrument, $26; French and Spanish, $12 each; Latin, $6; drawing, $12; ornamental needle work, $8. Board, exclusive of washing, (which is fifty cents per dozen), $3 per week. There are other incidental charges for fuel, lights, &c.

It is expected that one half the charges for board and tuition will be paid in advance.

For the character of the Seminary, reference may be had to—

Rt. Rev. T. C. Brownell. D. D.; Rev. G. Robbins. Rev. G. Burgess; J. M. Goodwin, S. H. Huntington, and Geo. Beach, Esqr's. Hartford; Rev. C. S. Henry, D. D. New York, Rev. N. S. Wheaton, D. D. New Orleans, Rev. T. Strong, Greenfield, Mass.
May 25, 1839. 3m.

TRINITY SCHOOL.—76 Varick street.—Rev. Wm Morris, Rector; James Millett, A. M., Latin and Greek languages; ——— Pesiaux, French language. This institution consists of a Classical and an English department. In the former such a course of studies will be pursued as will qualify the pupil for admission into any college in the United States. In the latter instruction will be given in Orthography. Elocution, Arithmetic, Geography, Writing, with the use of the Globes and Maps, Astronomy, Grammar, Rhetoric. History, Algebra, Geometry, Chemistry, Natural Philosophy, and Natural History. TERMS *per quarter* of twelve weeks.

For the English Department.	$10 00
For the Classical and English Department	12 50
French, Spanish, Italian, and German, each	5 00
Stationary,	50
Fuel per season,	1 00

Any further information respecting the school can be obtained by application at the school. nov3

MISS SAGAR and MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, *No. 168 Henry-street, first door below Clinton-street, New York.* The Rev. Benjamin I. Haight, *Visiter.*

The course of instruction includes the French and English languages, reading, writing, grammar, arithmetic, geography, and astronomy, (with the use of the globes,) history, belles lettres, natural and moral philosophy, evidences of Christianity, history, antiquities and geography of the Bible, geometry. algebra, &c.

Drawing, music, and foreign languages will be taught by competent and approved instructers.

There are three departments in the school, so arranged that the pupils may be carried on from the rudiments of knowledge, taught at an early age, to the highest branches.

Special attention is also paid to the moral culture of the pupils. It is the aim of the instructers to educate the heart as well as the intellect. To this end a regular course of instruction in the holy Scriptures will be given under the immediate direction of the Rev. Benjamin I Haight, rector of All Saints' Church; who will also visit the school statedly, and lecture to the scholars on the history, antiquities, and geography of the Bible, and on kindred subjects.

The school is designed to be a Christian school, where the pupils may be thoroughly trained in all the branches of a sound and liberal education, and so be fitted for the duties of life, and for happiness in the world to come.

April 24, 1839. tf

NEW BOOKS,—Lectures upon the History of St Paul, delivered during Lent, at the Church of the Holy Trinity, Upper Chelsea. By the Rev. Henry Blunt A. M. From the seventh London edition.

Life of the Cardinal de Cheverus, Archbishop of Bordeaux. By J. Huen Doubourg, ex-professor of theology. Translated from the French by Robert M. Walsh. Just published and for sale by Louis Sherman.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES. Mrs. Isaac Wilkins and Miss Boyd purpose on the 7th of May opening a Boarding and Day School for young ladies, at 79 Nineteenth-street, between Eighth and Ninth Avenues. The location is very desirable, affording all the facilities of the city, and enjoying the advantage of a pure and healthy atmosphere. Parents and guardians having children to educate may rely that no exertion will be wanting to promote the improvement of pupils, and that every maternal attention will be paid to their deportment, health, and happiness.

Terms, payable quarterly in advance.—For boarders $200 per annum, exclusive of tuition.

Elementary Class.—Spelling, reading, and plain sewing $5; ditto, with writing, $6; arithmetic, history, definitions and geography, $8.

Junior Class.—English grammar, ancient history, Bible geography, astronomy, natural history, natural philosophy and composition, $10.

Senior Class.—Chemistry, rhetoric, moral and mental philosophy, mythology, logic, with a general course of belles lettres, $12.

Additional Charges.—Music, with use of piano $20; French and drawing, each, $10; drawing models $1; dancing, (entrance $5,) $10; ornamental needlework, $3; pew rent, $2; stationary, $2; fuel for the season, $2; washing, $6; lessons in making wax flowers, $1 per lesson.

Boarders will provide bed, bedding, towels, spoons &c. No deductions for absence, except for protracted illness. Particular attention paid to the morals and manners of the pupils. A quarter's notice to be given before removing a pupil. Young ladies received at any time during the quarter, and charged in proportion from the time of commencing.

Regular quarter days September 1, November 22, February 14, May 7.

Mrs. Wilkins and Miss Boyd are permitted to make the following references:—

New York.—Right Rev. B. T. Onderdonk, D. D.; Rev. Professor Turner, D. D.; Rev. Samuel Seabury, D. D.; Rev. Hugh Smith, D D.; Samuel Boyd, Esq.; G. M. Wilkins, Esq.; C. J. Aldis, Esq; Mrs. Edward Prime.

Ogdensburgh.—Hon. John Fine.

Brooklyn.—Theo. Dwight, jun.; Mr. Maxwell.

Philadelphia.—Rev. George Boyd.

POETRY.

From the Colonial Churchman.

HYMN.

Oh, for a heart to feel
The presence where we stand!
Remembering, as we kneel,
That God is nigh at hand,
And while we meet to seek him thus,
Waits to be gracious, e'en to us.

He stoops to every prayer
From lips that do not lie;
Words spoken smooth and fair,
With wandering heart and eye,
His ear disdains and turns away
To seek for such as really pray.

The sigh for one distress'd
By sorrow for his sins,
Who humbly smites his breast,
And other ways begins;
This is the voice that God attends,
And these he chooses for his friends.

He knows—he knows of me
If I am friend or foe;
Wherever I may be
He follows as I go,
Sees every thought, and word, and look,
And writes it in his judgment book.

Well may I think with dread
Of that tremendous day,
And hang my guilty head,
And now in earnest pray;
In this accepted time I'd cry,
Have mercy, Lord, or else I die.

But Christ the Saviour died
Our pardon to obtain;
None e'er to him applied,
Or shall apply in vain;
For what he did, for what he bore,
We bless thee, Lord, for evermore.

From Hicke's Devotions.

FOR THE SABBATH.

Behold, we come, dear Lord, to thee,
And bow before thy throne;
We come to offer on our knee,
Our vows to thee alone.

Whate'er we have, whate'er we are,
Thy bounty freely gave;
Thou dost us here in mercy spare;
And wilt hereafter save.

'T is not our tongues or knee can pay
The mighty debt we owe;
Far more we should than we can say,
Far lower should we bow.

Come then, my soul, bring all thy powers,
And grieve thou hast no more;
Bring every day thy choicest hours,
And thy great God adore.

But above all, prepare thy heart
On this, his own bless'd day,
In its sweet task to bear thy part,
And sing, and love, and pray.

BISHOP DELANCEY.

In a late number we transcribed from our esteemed contemporary "The Churchman," a brief account of the consecration of Dr. Delancey to the Episcopal supervision of the newly-erected Diocese of Western New York.—Since this we have perused, not with satisfaction merely—that were a term which would feebly express the sentiments to which the eloquent statement gave rise,—but we perused with unmingled delight the very full account of that interesting solemnity by an eyewitness, who knows so well how to describe what he saw and felt, the universally-respected editor of the Gospel Messenger.

The scene of the consecration was Auburn, one of those lovely spots which would be well worthy the muse of another Goldsmith—a spot endeared to ourselves from the recollection of many pleasant hours passed there in the society of its estimable rector and our friend the editor of the Gospel Messenger. The edifice of prayer in which that most solemn ceremonial took place was St. Peter's Church—reconstructed on the very spot on which stood the sanctuary, afterward destroyed by fire—where the lamented Bishop Hobart preached his last sermon, and performed his latest Episcopal ministrations. In the present beautiful little church,—where we have more than once had the gratification of addressing a numerous and most attentive auditory—close to the altar stands a white marble bust of that lamented and excellent prelate. We cannot here forbear quoting that portion of the beautiful and touching address of Dr. Rudd, which alludes to his own former connection with the parish and to the melancholy bereavement which the Church at large sustained in the death of that gifted and zealous bishop.

"And now, Right Rev. Father, will you and will this Convention allow me a few words expressive of my own peculiar interest in the solemn transactions of this day?

"I am standing, Sir, on the very spot where for many years my ministrations in the sacred office were discharged, imperfectly indeed, through various scenes of joy and sorrow—sorrow when our beautiful house was destroyed by the flames, and joy when this new temple rose from the ashes. Though changed the edifice, the spot is identical with that on which the lamented Hobart stood when he uttered his last sermon—here it was that I saw him, as he last laid his hands in holy confirmation, and from this spot I conducted him to that near upper room, where we watched him through those last ten days of intense concern, which closed the labors of his blessed life on earth.—What spot could have been more fitly chosen for your introduction into the same holy office? what spot more full of admonition to myself—of more tender instruction to us all?"

There was every thing to render the day on which Bishop Delancey was consecrated, a season of joy and refreshment to the worshippers who, on that occasion, thronged the temple of prayer. The air was bland and the sun shone brightly upon the rejoicing multitudes, as they wound their way to the sacred edifice: four bishops, exclusive of the bishop elect, were present, to add reverence and solemnity to the scene, and amongst the number, the venerable Bishop Griswold, at whose approach, to borrow the words of an eyewitness, "the whole Convention rose and stood till he was seated in the chancel—an unpremeditated expression of affectionate regard to the head of the American Episcopacy:" the clergy present were very numerous, and both in them and in the crowded assemblage of the laity, the pathetic and holy interest of the occasion "broke up the fountains of the heart and they flowed out through the eyes."

Bishop Delancey enters upon an extensive and promising field of labor; and we congratulate that portion of the Lord's vineyard over which he has been appointed to preside, on possessing, to use the words of a valued correspondent, who well knows his worth, "as influential a man, as devout a Christian, and as sound a Churchman, as any upon the bench of bishops." That the latter characteristic should not *always* be united with the two former qualifications, is a subject for deep regret in any case where its want is to be observed; but most heartily do we express our thankfulness to the all-protecting and ever-watchful Head of the Church, that in these latter days—degenerate as, in many other respects, they are—a spirit of better Churchmanship is reviving, and that amongst every section of the Episcopal fold, in every quarter of the globe, there is manifest a gradual repudiation of that false and sinful liberality which would abandon the first and fundamental principles of the apostolic constitution of the Church, and give countenance and encouragement to every form of schism by which its body, designed to be one and indivisible, is disfigured. The study of God's word, an examination of the early records of the Church, a contemplation of the temper and condition of the Christian world, the more it is pursued and persisted in, only serves the more to rivet and establish in our conviction the solemn duty of adhering, without wavering or compromise, to that branch of the distinctive polity of the Church which is implied in the apostolic and never interrupted transmission of her sacred orders. Until the abandonment of this principle is felt to be a rejection of revealed truth—until schism is felt to be sinful—until the lax discipline of the age is counteracted by a more wholesome adherence to and respect for the apostolic constitution of the Church—until by a resumption of this tenet of the faith by all who name the name of Christ, there be a return to a union and unity of his followers, there will be envying and strife even among them who profess to love the Lord Jesus Christ in sincerity, and but a slow approach to that period when "all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him."

The following sentiments expressed by Bishop Delancey, in his address to the Convention, convey a gratifying proof that he does not deem this essential tenet of our apostolic Episcopacy to be one that can be lightly regarded or thoughtlessly surrendered.

"Had our Lord intended to leave his religion make its way upon earth without organization, without a ministry, without any form of visible association amongst its followers, leaving each one to believe, and act, and teach, according to his own views of the system; its perpetuity to be secured by individual, separate, uncombined action, and its character and doctrines manifested and enforced according to the private and independent notions of its various followers, it is obvious that his own proceedings in the commissioning of a ministry, and the appointment of the ordinances of baptism and the Lord's supper, are directly in the face of his design. It is equally true that his apostles utterly failed to appreciate his objects. Nay, it is plain, that nothing but a continued, a daily, an hourly miracle, could have kept his religion alive for half a century. It would have melted away like the snow in spring, before the heated and violent assaults which it had to encounter at the outset.

* * * * *

"The Church is to be regarded as a bond of union. By innumerable ligaments she binds us to one another in unity, presenting to us 'one Lord, one faith, one baptism, one God and Father of us all, who is above all, and through all, and in all!' The Church is a great society, union with which, begun in baptism, is maintained by the recognition of her officers, authority, and government, by reception of her doctrines, and by upholding her laws and worship. In her wide-extended arms she embraces all who love the Lord Jesus Christ, and obey God, shutting out no baptized man from her fold or sacraments, or her institutions, but at the same time proclaiming with the temperate but decisive voice of truth, that as security for soundness of doctrine, and for safety to the ministerial commission of which she is the channel, none shall be admitted to her ministry who do not receive Episcopal ordination or consecration. So long as the Church is kept on this high ground of principle she is above the littleness of mere competition with surrounding sects. She presents a safe enclosure for her own members. She will be a refuge to the wandering, oppressed, and distracted, from whatever corner they may come. Feeble in numbers, influence, and wealth, she may be an object of vituperation and scorn, denounced as illiberal and bigoted, yet will she maintain an attitude of dignity even in the view of enemies, so long as she consistently maintains the consistency of her pretensions."—*The Church.*

From the Utica Gospel Messenger.

MEDITATIONS AND PRAYERS FOR EVERY DAY IN THE WEEK, FOR A PERSON WHO HAS RECOVERED FROM SICKNESS.

SUNDAY.

If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shall honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord.—*Isaiah* lvii. 13, 14.

Through the mercy of God, I am again favored with an opportunity of visiting the courts of the Lord's house. What an honor and privilege it is, that the most high God thus condescends to admit his sinful creatures into his presence! How gracious is that declaration of our Saviour, "where two or three are gathered together in my name, there," He says, "am I in the midst of them!" Yet how often have I despised or neglected this privilege! When my blessed Lord has been waiting to hear and receive my petitions, and to have mercy upon me, I have too frequently thrown away the opportunity. Though I am willing to "rise early and late take rest," in order to obtain the "bread which perisheth;" I have, times without number, suffered the most trifling causes to prevent me from seeking that "bread which endureth to eternal life," in the appointed means of its communication. The message of salvation—the good "news from a far country," has been repeatedly published by Christ's ambassadors, while I have remained unconcerned in my house. Surely, it is only of the Lord's mercy and forbearance, that I am not utterly cut off from the enjoyment of this blessed privilege! And even when I did visit the house of prayer, what kind of service did I offer? Can I appeal to Him who knoweth all things, that my lips always uttered the language of my heart? Did I carefully endeavor to banish from my mind all wandering thoughts, all cares and anxieties respecting worldly concerns, and attend solely to spiritual things? Were both my outward demeanor and my inward reflections suitable to the place where God abideth? Did I seriously consider, "Surely the Lord is in this place, and this is the gate of heaven." And when invited to join in commemorating my Saviour's passion and death at the holy sacrament; how did I answer the invitation? Did I thankfully and joyfully embrace each opportunity of obeying his last dying command, and seek, through these means, to become more closely united to my Saviour? Alas! conscience testifies against me this day, that even this gracious privilege has been often either received with coldness, or entirely neglected. Too frequently, when the "table was spread, and all things were ready," I have refused to attend the holy banquet, and retired, with other equally careless worshipers, from that feast of love. I hearkened not to that divine voice which the Redeemer still continueth to utter, when men forsake his service, "Will ye also go away?" Let me, then, resolve, with God's assistance, to use more frequently, and to value more highly, those blessed privileges in future. May I henceforth feel it an honor and a delight to keep holy His sabbaths, to frequent his house and table, and to "offer him thanks and praise!"

PRAYER.

O holy and gracious Lord God, who delightest in showing compassion to thy creatures, I adore thee for thy great goodness, and magnify thy name for thy late mercies, to me thy unworthy servant. When I think of my numberless transgressions, in thought, word, and deed, I feel that it is of thy mercy alone that I am still continued in the land of the living, and am not utterly destroyed. Oh, let the remembrance of thy goodness and forbearance, make me love thee more and serve thee better. Let me never be weary of waiting upon thee in thy courts, lifting up unto thee holy hands, out of a pure heart, and love unfeigned. Let me be ready and glad to show forth my Lord's death till he shall come. Let the blood of Christ be my redemption through faith in him; and let his Holy Spirit be ever with me, to cleanse and purify my heart, and guide me into all truth, that I may serve thee in righteousness and true holiness all the days of my life, through the same Jesus Christ, my only mediator and advocate. *Amen.*

MONDAY.

Six days shalt thou labor, and do all thy work.—*Exodus* xx. 7.

How wisely and benevolently has the Almighty portioned out our time! He has given us one day in seven on which to rest from toil, and to engage in those holy exercises which tend to nourish and strengthen the soul. And, when the Sabbath is ended, man is permitted to go, with renewed powers "to his work and to his labors until the evening," during the remaining days of the week. In this, as in every other dispensation of Providence, it may justly be said, "He hath done all things well." For what would be the state of man, had he no Sabbath? He would soon forget his Creator and live without God in the world. And what would he become without labor? A burden to himself and an easy victim to the wiles of that destroyer who "goeth about seeking whom he may devour." Labor is, in fact, a blessing, though it was entailed as a punishment on man when he lost his innocence in paradise. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground." Is not this a proof that our Almighty Father is a God of love, "in judgment remembering mercy?" For the curse which he pronounced upon the ground was made useful to man. Their constant labor to overcome its barrenness acts as a check to those mischiefs which would, undoubtedly, be greatly increased, were they to live in idleness. And though bodily exertion does not wholly shut out disease, yet it is well known, that the laboring classes, if sober and diligent, have far less need of the physician, than those in a higher station of life. How great reason has every man to be content and thankful "in that state of life to which it hath pleased God to call him!"

PRAYER.

Almighty God, Creator of the universe, and sovereign disposer of all things therein, incline thine ear to the prayers, and accept the praises of thine unworthy servant. I praise thee for enabling me again to attend to the duties of my station. Oh, may I daily show my thankfulness for thy mercies, by endeavoring to discharge every duty, both towards thee and towards man, diligently and faithfully. Yet, as it is impossible, without thy grace, to perform any good work, vouchsafe, O Lord, to direct, sanctify, and bless my labors. Let me remember that health and strength are entrusted to me as talents, which must be applied to useful purposes, and that for every idle or misspent hour thou wilt demand a strict account. May I, therefore, be not slothful in business, but diligent, faithful, and industrious; just in all my dealings; peaceable and inoffensive in my demeanor; humble and respectful to my superiors; friendly to my neighbors; meek and patient towards those who injure me, and forgiving their offences, as I hope, for Christ's sake, to be forgiven of thee. Bless, I beseech thee, all my kind friends and benefactors. Reward thou them, O Lord, sevenfold into their bosom. And to thee, O gracious Father, who didst sustain me in my late affliction, who madest "all my bed in sickness," and in thy own good time didst restore me to health and strength; may the life, thus redeemed from the power of death, be ever truly devoted to thee: may I continue faithful unto the end, and find, at last, admittance in thy heavenly kingdom, through the merits of Jesus Christ my blessed Lord and Saviour.—*Amen.*

TUESDAY.

Sin no more, lest a worse thing come unto thee.—*John* v. 14.

The poor sufferer, to whom these words were addressed, had been bowed down by an infirmity thirty-eight years. Owing to extreme weakness he was unable to step down into the healing waters of Bethesda. He had none to help him. But the Saviour saw and pitied his miserable state. He spoke the word which restored the impotent man to health and strength.—Jesus "knew that he had been now a long time in that case." What a consoling reflection is this to every afflicted person who "in patience possesseth his soul!" The divine physician knows how long he has been suffering, though he may seem to neglect his prayer. He knows best what proportion of trials and afflictions is suitable to every human being: and both their weight and the time of their duration are determined in his unerring wisdom. Though we be discouraged by the continuance of an affliction, and even ready to say, "God hath forgotten to be gracious," and fear that our prayers are disregarded, he surely hears us, and if we "commit our way unto him and trust in him," he will either "grant us our hearts' desire," or do something which is still better for us. The caution which our blessed Lord gave to this restored man intimates how prone is human nature to fall into sin. It might have been supposed that an infirmity of thirty-eight years continuance would cause any man to be watchful; but he, who knew what was in man, deemed it necessary to add this warning: "Sin no more, *lest a worse* thing come unto thee." They, whom neither the goodness nor the severity of God hath led to repentance, must ere long, meet and endure a "worse thing," even judgment without mercy.

PRAYER.

Almighty Father, who dost not willingly afflict the children of men, and punishest only to promote their good, grant that the late chastisement with which thou didst visit me may not have been sent in vain. May I consider it as a warning to set my house in order, and to prepare for my latter end. Thou hast graciously healed my body from the disease which afflicted it; and for this mercy I praise and magnify thy holy name. But I pray for a still greater blessing, I pray that thou wouldest send health to my soul, and free me from the sin which most easily besets me. Oh, let thy grace be abundantly shed upon me, that I may ever walk before thee in true holiness! Suggest to my heart pious and holy thoughts, and so cleanse and sanctify it that it may become the temple of the Holy Ghost. Oh, may I never forget thy loving kindness, nor become the slave of sin and Satan, lest a worse thing justly come unto me, even thy displeasure! Keep me, therefore, O merciful God, under the shadow of thy wing, so shall I be safe. When I am tempted, let not my faith be weak, nor my strength fail; but according to my day so let my strength be. May I ever be vigilant in guarding against the first approach of evil, whether in thought or deed, resisting all sin, and overcoming the assaults of Satan, through him who died and rose again for me, my Lord and Saviour, Jesus Christ. *Amen.*

WEDNESDAY.

Let no fruit grow on thee henceforward for ever.—*Matthew* xxi. 19.

Reflect, O my soul, on this sentence! It was pronounced against a barren fig-tree, and was meant for thy instruction, no less than as a warning to the Jews. *They* would not profit by it. They closed their eyes against the admonitions and warnings, until, at length, the things belonging to their peace were hidden from their view. They rejected and crucified the Lord of life, and their Almighty ruler rejected them. Their glory departed, even as the verdure of this fig-tree withered away. And such must be thy fate if the fruits of faith are wanting. It is not leaves only that are expected, that is, mere outward decency and propriety, or an avoidance of the grosser sins and vices of the world, but those virtues and graces which adorn the Christian character, which spring from the love of God deeply implanted by his Spirit in the heart. If thy faith is not thus fruitful, it is dead. And men seeing thee, notwithstanding thy profession of love to God, to be no better than others, will be apt to think religion itself a mere pretence. And how wilt thou hereafter look on him whose cause thou hast thus betrayed? Hast thou not reason to fear that by continuing unfruitful in works of righteousness, thou shalt fall under the same denunciation: "Let no fruit grow on thee henceforward for ever." And shall this be the return thou makest to thy God for all the benefits he hath done unto thee? Wilt thou cause that holy name to be blasphemed, by not departing from iniquity, and by not being "careful to maintain good works?" God forbid! Yea, be it thy determination, O my soul, with the divine help, to let thy light so shine before men, that they may glorify thy heavenly Father; and "whether thou eatest or drinkest, or whatever thou doest, do all to the glory of God."

PRAYER.

Blessed Lord, who hast given thy holy word for my guide and instruction in righteousness, grant that I may always truly value this precious gift, and through it be made wise unto salvation. Impress the subject of this day's meditation deeply on my heart, and let the admonition it contains excite me to examine, carefully, my own condition. Oh, let me not live as this fig-tree, barren and useless; but may the fruits of holiness, peace, and joy ever flourish in my soul. And that I may be enabled to glorify thy name, increase, O Lord, my faith, strengthen my hope, and enlarge my love towards thee, O Father, and my Saviour Jesus Christ. Send thy holy Spirit to help my infirmities, and to guide and uphold me in the path of righteousness. And whether my continuance on earth be long or short, grant that I may be as a tree planted in the house of the Lord, abounding in fruit to the honor and glory of thy name, through the merits and mediation of my Saviour Jesus Christ. *Amen.*

(To be Continued.)

PEACE AND WAR.

Peace is indeed at once the mother and the nurse of all that is good for man. War, on a sudden, and at one stroke, overwhelms, extinguishes, abolishes whatever is cheerful, whatever is cheerful, whatever is happy and beautiful and pours a foul torrent of disasters on the life of mortals. Peace shines upon human affairs like the vernal sun. The fields are cultivated, the gardens bloom, the cattle are fed upon a thousand hills, new buildings arise, ancient edifices are repaired, riches flow, pleasures smile, laws retain their vigor, the discipline of the police prevails, religion glows with ardor, justice bears sway, humanity and charity increase, arts and manufactures feel the genial warmth of encouragement, the gains of the poor are more plentiful, the opulence of the rich displays itself with additional splendor, liberal studies flourish, the young are well educated, the old enjoy their ease, marriages are happy, good men thrive, and the bad are kept under control. But no sooner does the storm of war begin to lower, than what a deluge of miseries and misfortunes seizes, inundates, and overwhelms all things within the sphere of its action! The flocks are scattered, the harvest trampled, the husbandman butchered, villas and villages burnt, cities and states that have been ages rising to their flourishing state subverted by the fury of one tempest, the storm of war. So much easier is the task of doing harm than good; of destroying than of building up. The earnings of honest industry, the wealth of quiet citizens are transferred to the pockets of execrable robbers and murderers. Private houses exhibit the dismal effects of fear, sorrow, and complaint, and all places resound with the voice of lamentation. The loom stands still; the trowel, the axe, and the hammer are silent; and the poor manufacturers must either starve or have recourse to wicked practices for daily bread. The rich either deplore the diminution and loss of their property, or lie under terrible apprehension for what remains; in both circumstances rendered by war incapable of enjoying the common comforts of life. Marriages are few, or attended with distressful and fatal consequences. Matrons, deserted by their husbands, now forced to the wars, pine at home in childless solitude. The laws are compelled to silence, charity is laughed at, justice has no dwelling-place, and religion becomes an object of scorn, till no distinction is left between the sacred and the profane. Youth is corrupted by every species of vice; old men lament their longevity; and their gray hairs descend with sorrow to the grave. No honor is paid to learning, science, arts; the elegant pursuits of liberal and honorable minds. In a word, more misery is felt from war than the eloquence of any man, much more than mine, is able to describe; yet it might be borne patiently, if war made us miserable only, and did not corrupt our morals, and involve us in guilt; if peace made us only happier, and not better; but the man who engages in war by choice, when he could have avoided it; that man, whoever he is, is a wicked man: he sins against nature, against God, against man, and is guilty of the most aggravated and complicated impiety.—*Translated from Erasmus by Dr. Knox.*

FULLER, THE CHURCH HISTORIAN.

A writer, we may venture to affirm, unparalleled in the literature of the world for capacity and acuteness of intellect, for variety and quickness of fancy, for the combination of pathos and humor, of learning and bon-mots, of simplicity and sagacity. A separation of endowments so opposed to each other might have made a complete writer, but their union composes a more extraordinary genius. Sometimes fantastic as the most volatile dreamer; sometimes vehement as the most enthusiastic orator; now laughing with the abandonment of farce—now weeping the tenderest tears of elegy; at one moment breathing the soul of Christian consolation, at another stringing the pearls of oriental metaphor. Some of his expressions are actual synonimes to phrases in eastern poetry, and fulfilled his own admirable definition of fancy, which he affirmed to be an inward sense of the soul, retaining and examining whatever was brought in by the common sense. It digs, he said, without spade, sails without ship, flies without wings, builds without charge, fights without bloodshed; striding in a moment from the centre to the circumference of the world, and creating and annihilating things by the motion of its magical wand. This fancy—walking the whole circle of the sciences and the arts, never weary, never asleep—belonged to Fuller. He who had bestowed upon him so ample a genius, accompanied it with the faculty of memory to an extent enjoyed by few in any age of society. Pages passed from his eye or his ear into his mind, there to be laid up for future service. Every one has heard of his bringing home a sermon verbatim, and of his marvellous enumeration of the names and signs in Cheapside. But an anecdote more characteristic and interesting has been related of him. Happening to visit the Committee of Sequestrators, sitting at Waltham, in Essex, they began to commend his surprising memory. "'Tis true, gentlemen," replied Fuller, "that fame has given me the report of a memorist, and if you please I will give you an experiment of it." The committee readily consented. "Gentlemen," resumed Fuller, "I will give you an instance of my memory in the particular instance in which you are employed. Your worships have thought fit to sequester an honest but poor cavalier parson, my neighbor, from his living, and committed him to prison; he has a large family of children, and his circumstances are indifferent; if you will please to release him out of prison, and restore him to his living, I will never forget the kindness while I live."

Church of England Quarterly Review.

From the Banner of the Cross.

CHRISTIAN UNION.

We alluded in a late number to the formation of a society in New York for the promotion of Christian union on apostolical principles, and having at that time seen nothing beyond the bare announcement of such an association, were simple-minded enough to hope that some good might result from the discussion on such a basis of a subject dear to the heart of every Episcopalian. It appears, however, that the title of the society is a misnomer, and that instead of being "the American Society for the Promotion of Christian Union on Apostolical Principles," it should be, "the Society for the Promotion of Christian Union on the Principles of the 'Fraternal Appeal to the American Churches.'" The principles embodied in that "appeal" are as utopian and contradictory as can be well imagined, and the union proposed is a sort of *lucus a non lucendo*, its component parts not even forming a confederacy, but being as distinct, separate, and independent after their junction as before. When experience proves, as it assuredly will, that the present device is utterly impracticable, it will no doubt be abandoned, and thus constitute by its failure one step towards the attainment of an object which all should desire. The only alloy to any satisfaction thence arising is found in the reflection that if all the multitudinous combinations of error are to be tried before men will consent to adopt the only course which can lead to a successful issue, the union of Christians must be a matter of very remote accomplishment. The Chronicle of the Church takes just exception to the name and principles of the society, and among other reasons for dissent assigns the following:—

"Our *fourth* objection is, that it requires numberless Christians to give up that which they hold to be of divine authority. The 'fourth feature' of the plan is thus stated in the 'Fraternal Appeal:'—'There should be a free, sacramental, ecclesiastical, and ministerial communion, among the confederated Churches.' By 'sacramental communion' is meant, 'that when the members of one Church are present at a sacramental celebration of another, a public invitation to members of sister Churches in good standing, ought to be given and accepted.' 'By ecclesiastical communion' is meant, 'that a certificate of good standing in one Church should be a certain passport to admission to regular membership in any other.' If these two points had been stated to the society at the time of its formation, should we have seen the names of *Baptists* among its members? And if they were not stated, have not these men been deceived? Or if they were stated, and they know the terms on which they joined, are they not deceiving the public, by *professing* one thing *as* members of this society, and *practising* another *as* Baptist ministers? 'By ministerial communion' is meant 'that a certificate of good standing in the ministry of one Church ought to be a passport for admission to the ministerial ranks of any other Church, if connected with a creditable profession of attachment to the standards of government, discipline, and form of worship in the other.' This is further explained by saying, that 'ministerial communion also implies an acknowledgment of each other's official character.' But the author of the 'Fraternal Appeal' was not so dull as not to perceive that this could not be done by all. He says, 'on this point it may be thought some difficulty would exist in the minds of some of our Episcopal brethren. This difficulty, if it exist at all, must be confined to the high Church party, and *does not embarrass those who embrace Episcopacy*, NOT FROM ANY BELIEF OF ITS SCRIPTURAL AUTHORITY, but on the ground of expediency.' Hence, then, in the opinion of the author of the 'Fraternal Appeal,' those Churchmen who believe in Episcopacy 'on the ground of its scriptural authority,' cannot come into this scheme without a violation of their principles. And though our author supposes this to be a *small* part of the Episcopal Church, he will find it includes at least ninety-nine hundredths of it. But in spite of this we see the name of one Episcopal clergyman among the list of vice presidents. Did he *know* what was contained in the 'Fraternal Appeal' when he assisted in forming this society? And is he ready *to act* upon the *principles* it contains? How then can he remain in a Church whose canons will not permit him to do it? The consistent Baptist, therefore, cannot join this society, the consistent Churchman cannot join this society: nor would it be 'union' if they could. We are sorry, therefore, to see the formation of such a society, believing that the false principles on which it is based, and the false views which it takes of things will deceive and mislead mankind, and thus retard the final approach of that union among the children of our Lord, which every Christian must desire, and which precede the *universal* spread of the Gospel. Instead, therefore, of forming societies like this, let all devoutly pray 'that all who *profess* and call themselves *Christians*, may be led into the way of truth, and may hold the faith in unity of spirit, in the bond of peace, and in righteousness of life.'"

TO PARENTS AND GUARDIANS.—The advertiser, a teacher who has enjoyed many years experience in the instruction of youth of both sexes, is desirous of undertaking the charge of a limited number of pupils either in this, or any of the neighboring states, (having no objection to either city or country, though preferring the latter.) If an association of parents, anxious to have their children thoroughly instructed, be formed, he will be willing to enter into arrangements with them, to devote himself entirely and permanently to the instruction of his pupils. The most satisfactory references and credentials will be given. The advertiser is a married man. Address P. T. at this office.
July 13, 1839. 4t

REMOVAL.—C. Bryan, Dentist, (formerly of 115 Chamber-street,) has removed to 310 Broadway, two doors below Masonic Hall.
June 27. 3t.

PARISH AND RELIGIOUS LIBRARY.—*Of thirteen volumes. Contents as follows:*
Vol. I. contains Leslie on Deism; West on the Resurrection; with a general and special preface, biographical memoirs, and notes
Vol. II. contains Bishop Sumner on Apostolical Preaching and on Ministerial Duty, with preface and notes.
Vol. III. contains the Apology for the Church of England and a Treatise of the Holy Scriptures. By Bishop Jewell; with a preface, biographical memoirs, and notes.
Vol. IV. contains A Translation of the Epistles of Clement of Rome, Polycarp, and Ignatius, and of the First Apology of Justin Martyr; with introduction, and brief notes illustrative of the ecclesiastical history of the first two centuries. By the Rev. Temple Chevallier, B. D., late fellow and tutor of Catharine Hall, Cambridge, England.
Vol. V. contains Bishop Gibson's Three Pastoral Letters, Horne's Letters on Infidelity, and to Adam Smith; with prefaces, biographical memoirs and notes.
Vol. VI. contains A Practical Discourse concerning a Future Judgment. By William Sherlock, D. D.
Vol. VII. contains A Practical Exposition of the Gospels of St. Matthew and St. Mark, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, England.
Vols. VIII. and IX. contain The Apostolic Origin of Episcopacy, asserted in a series of letters addressed to the Rev. Dr. Miller, one of the pastors of the United Presbyterian churches in the city of New York, A. D. 1808. By the Rev. John Bowden, D. D. Professor of Moral Philosophy, Logic, and Belles-lettres in Columbia College. *Audi alteram partem*; with a preface, by the Rt Rev. B. T. Onderdonk, D. D.
Vol. X. contains Piety Without Asceticism, or the Protestant Kempis; A Manual of Christian Faith and Practice, selected from the writings of Scougal, Charles, Howe, and Cudworth; with corrections and occasional notes. By John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.
Vol. XI. contains the Lives of Dr John Donne, Sir Henry Wotton, Mr. Richard Hooker, Mr. George Herbert, and Dr. Robert Sanderson. By Isaac Walton, with a life of the author, by Thomas Zouch, M. A.; and notes selected from those of Dr. Zouch. These were honorable men in their generations. Eccles. xliv. 7.
Vol. XII. contains A Practical Exposition of the Gospel of St. Luke, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, author of "A Practical Exposition of the Gospels of St. Matthew and St. Mark."
Vol. XIII. contains Lives, Characters, and Address to Posterity. By Gilbert Burnet, D. D., Lord Bishop of Sarum; with the two prefaces to the Dublin editions.—Edited, with an introduction and notes, by John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.
The above Library is kept constantly on hand and for sale by the Protestant Episcopal Press, 142 Fulton street.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.—Depository No. 28 Ann street, two doors below Nassau street.
Under the superintendence of
John W. Mitchell, *Chairman.*
Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann street.
The following books are always to be had at the Depository.

INSTRUCTION AND LIBRARY BOOKS.
REQUISITES.
Sunday School Register; Minute Book; General Class Book; Teacher's Roll Book; Smaller Class Book, stitched in covers; Improved Class Book, do.; Alphabet and Reading Cards; Lord's Prayer, on cards; the Creed Ten Commandments, first table, on cards: second table. do.; Paraphrases on the Collects.
INSTRUCTION BOOKS
System of Instruction; Protestant Episcopal Sunday School Book, No. 1; do. No. 2; do. No. 3; Questions on do. from No 1 to 4; First Truths; Catechism No. 1; do No. 2; do. No. 3; Lloyd's do.; Manual of Short Prayers; Catechism No. 4, (by Cuming;) Church Catechism Church Primer; Sunday School Office of Devotion; Sunday School Psalms and Hymns; Companion to the Book of Common Prayer; Questions on the Collects; Harmony of the Creeds Scripture Instruction; Duty to God; Collects from the; Prayerbook; epistles and gospels from the same; Bible Companion, two vols.; Catechism on the Collects, half bound; Questions on the Gospel of St Matthew; Questions on the Epistles and Gospels, art 1. do. art 2; Questions on the Book of Common Prayer.
THE PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY.
Published by the Union, bound in uniform style, and consisting of the 18mo works, making 58 volumes, numbered consecutively, at 20 cents per volume, or $11 60 per set. Also,
THE JUVENILE LIBRARY,
Consisting of the 32mo works published by the Union making 5 volumes, at $1 per set.

NEW YORK PROTESTANT EPISCOPAL PRESS
DEPOSITORY NO. 142 FULTON STREET.
H. Cotheal, *Treas. and Agent*, 142 *Fulton st.*

BIBLES, PRAYER-BOOKS, DEVOTIONAL AND MISCELLANEOUS WORKS, PUBLISHED AND FOR SALE BY THE PRESS.
Bibles, 8vo and royal 18mo, all bindings.
Testaments, muslin and sheep, various prices.
Prayer-books, 4to, for the desk, 8vo, 12mo,* 18mo, (most common size,) 32mo, (pocket size,) all bindings.
Devotional Sonnets, all bindings.
New Psalms and Hymns, 8vo, 12mo royal 18mo all bindings.
Communicant's Companion (pocket edition,) all bindings.
Life of Bishop Heber, two vols, 8vo.
Parish Library, vols. 1 to 13, boards and calf.
Bishop Sumner's Help to Domestic Instruction and Devotion.
Lectures on St. Matthew and St. Mark, boards and half-calf.
Lectures on St. Luke, do.
Bishop Bloomfield's Manual of Family Prayers, various bindings.
Weller Tracts: vol. i containing No 1 to 5, vol. ii containing No. 6 to 8.
Sacra Privata, by Bishop Wilson, various bindings
TRACTS.
McEllen Tracts.—1. The McEllen Family.
2. The Baptism.
3. Family in Eternity.
4. The Meeting of the Travellers, all bound in one volume.
History of a Pocket Prayer-book.
A Farmer's account of his Conversion.
Early and Professional Years of Hobart, in 2 vols, 12mo, bound in muslin: by Rev. John McVickar D. D., Professor in Columbia College.
A choice selection of Theological and Church Works, kept constantly on hand and for sale at their Depository
Tracts.—All the Protestant Episcopal Societies' Tracts at 15 pp. for one cent. sep1
☞ *All Orders, Remittances, and business communications* should be addressed Henry Cotheal, Treas and agent, 142 Fulton st.
* Adopted at the last general Convention as the standard book.

THE CHURCHMAN
Is printed and published by the New York Protestant Episcopal Press, No. 142 Fulton street, at Three Dollars per annum, in advance.

AGENTS.

Charles Stimpson, jun. .... Boston, Mass.
Rev. Charles Burroughs .... Portsmouth, N. H.
Sidney Babcock .... New Haven, Ct.
S. Barnard .... Buffalo, N. Y.
Oliver Steele .... Albany, N. Y.
John W. Jones .... Louisville, Ky.
Z. Clark .... Troy, N. Y.
Arius Nye .... Cashier of the Bank of Marietta, Ohio.
Geo. W. Donohue .... Philadelphia.
Rev. E. E. Ford .... Augusta, Ga.
A. E. Miller .... Charleston, S. C.
P. E. Demill, Esq. .... Detroit, Michigan.
Armstrong & Berry .... Baltimore, Md.
Rev. F. F. Peake .... Fayette, Mo.
Messrs. Hotchkiss & Co. .... New Orleans.
Rev. Samuel R. Crane .... Ohio City, Ohio.
Smith & Crowell .... Maumee City, Ohio.
Ruffin Smythe .... Randolph, Tenn.
Rev. J. T. Wheat .... Nashville, Tenn.
Messrs. Bell & Entwistle .... Alexandria, D. C.
Henry H. Hoffman, Post Office Clerk, ... Quincy, Ill.